THE HOLY LAND IN GEOGRAPHY

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THE HOLY LAND

IN GEOGRAPHY AND IN HISTORY

BY

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VOL. I

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TO

MY MOTHER

PREFACE

FROM conversations with clergymen of all denominations, and from my own personal experience for many years as a Sabbath-school teacher, I am convinced that there is a decided and almost universal want in Christian families and among religious instructors which this little work attempts to supply.

What is needed is a good Geography of the Holy Land and a Biblical History for practical every-day use.

There are numerous histories of Israel and of the time of Christ, but they are voluminous and costly works. The ordinary maps of Palestine, the limited number in our teachers' Bibles, or the folded ones in books of travel, do not meet the want. They either are not adapted to the period under consideration, or they contain so much and so many details as to be confusing, or they are too large for practical purposes, and ill adapted for use in teaching.

The Geography should be based upon the results of an actual survey. It should present the natural features of the land in a plain and attractive manner, showing especially those things which the ordinary reader of the Bible most often wishes to find. With this should be an identification, as far as known, of the Biblical sites.

The History should consist principally of a series of progressive historical maps, so arranged as not only to emphasize the fact that Biblical history is part of, and inseparable from, the world's general history, but also so complete as to embrace a special map, for each specific period of the country's history, for every lesson which a teacher may have to teach. To lay before a class each Sabbath for a year one to three new maps, especially prepared for that lesson, means interest, attention, and comprehension in that class.

The text should be brief and suggestive, based on the Scripture narrative but written in the light of the latest discoveries of science and archæology, and of the broadest, most critical scholarship.

To be of practical use it must be a small, handy volume for quick reference at home, convenient for the lady teacher to carry to Sabbath-school with her teacher's Bible, or for the gentleman teacher to drop into his side pocket. Moreover, its cost must be so nominal as to place it within the purchasing power of all.

An attempt to supply such a work is the author's excuse for this book.

The few words allotted to each period have precluded any pretense to literary skill, or any discussion of disputed points. To have extended the text would have defeated the object of the book, *i. e.*, portability and low cost. Ancient chronology and topography (Jerusalem especially) present difficulties which our present knowledge cannot solve. In these days of active exploration, discoveries follow each other so rapidly that the spade tomorrow may require us to modify what seem to be facts to-day.

Coming to the task with no preconceived theories to prove, I have endeavored in a true historical spirit to state, in the fewest words, what have seemed to me to be the important facts in each case, according to the best knowledge of to-day, as stated by the best authorities (often conflicting), and in the light of probability and common sense.

Such work as I have done had not been possible but for the actual survey maps and other publications of the Palestine Exploration Fund of London. To the noble workers of that society I wish to acknowledge my indebtedness. Aside from the above, my main sources of information have been the works of Josephus, Philo, Stanley, Ewald, Edersheim, Graetz, Delitzsch, Schurer, Renan, Sayce, Smith, and Ramsey.

I wish also to express my thanks to Dr. H. V. Hilprecht of the Pennsylvania University, and to the Jewish Publication Society, for courtesies accorded.

TOWNSEND MAC COUN.

MARCH, 1897.

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PHYSICAL GEOGRAPHY

GEOLOGY OF PALESTINE

Deposition of Strata — As an intelligent understanding of the Bible depends largely on the history of the land as influenced by its physical geography, so do these same features depend largely upon its geological formations.

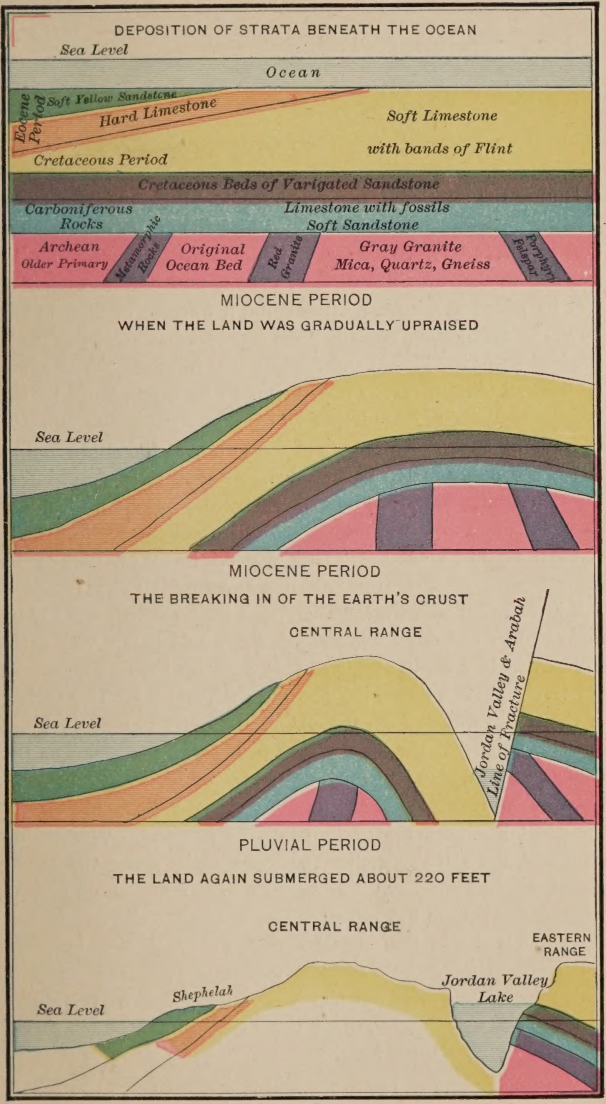
Geology, archæology, geography, and history must all enter into our study if we would get a clear, definite idea of the land and be able "to discern between what physical nature contributed to the religious development of Israel, and what was the product of purely moral and spiritual forces."

In that ancient period of the world's history called by geologists the "Archæan," there existed as the bed of the ocean, under what is now Egypt, Arabia Petraea, and Palestine, vast beds of crystalline rocks. These, pushing their highest peaks far above the waters, have given us, in the mountains of the Sinaitic Peninsula, what was then the only land in that section of the globe, and may be regarded as among the most ancient, if not the oldest, rocks in the world — vast primeval masses of gray granite.

Through these, forced by early volcanic action "either in the form of dykes or in masses so large as to form of themselves ridges and mountains," were red granite quartz and porphyry, the purple shade predominating. On this uneven floor of the world, in its valleys far beneath the sea, were deposited during the vast geological epochs, first a layer of soft sandstone, then one of limestone mixed with fossils, and overlying these the variegated Nubian sandstone, brilliant in coloring from the presence of iron and copper ores. Above these again (in the Cretaceous and Eocene periods) were vast bodies of soft and hard grayish-white limestone, some 3000 feet thick, interspersed with bands of flint. Lastly, in one locality, a softer porous formation known as the sandstone of Philistia.

The deposition of strata now appears to have ceased, for the region emerged from beneath the waters of the sea, and it is only under water that such deposits are made.

DEPOSITION OF STRATA



MIOCENE AND PLUVIAL PERIODS

During the Miocene (see preceding plate) Period land appears. The sea-bed was gradually upraised into the air by the contraction of the earth's surface due to the cooling of its crust, just as a sheet of paper on a flat surface, steadily pushed from each end, will be raised in a bow. Then came a fracture or fault in the bow, one side fell in, and the great physical feature of Palestine, the Valleys of the Jordan and Arabah, was formed. "The general lines of hill and valley now begin to be marked out by the various agencies of denudation which simultaneously came into operation," such as bending and fracturing of the strata due to lateral strain and action of the rains. As soon as land appeared, the rain falling naturally flowed off by the easiest routes, and each stream, once established, would continue to deepen its channel as time went on. Thus was originally established the present drainage-system of Palestine and Arabia Petraea.

It is clear that after the land had been thus uplifted, and had its main valleys and coast line formed, the whole region was again submerged to a depth of 220 feet as compared with the present sea level. This was during the Pluvial Period.[1] The waters of the sea overflowed all the plains of Lower Egypt, the great limestone cliffs of the Bediet el Tîh became the shore of the Gulf of Suez, which was itself united to the Mediterranean. In Palestine arms of the sea ran up the western valleys and carried the coast line far into the foot-hills of Philistia. This period produced the raised beaches (200 feet high) along the coast, gravel washed up from the ocean's bed mingled with sand washed down from the soft Philistine sandstone cliffs.

As this was also the Glacial Period, the glaciers of Lebanon and Hermon gave these tropical regions a temperate climate, which, combined with an increased rainfall due to the subsidence of the heated land, made the Valley of the Jordan a vast lake two hundred miles long.

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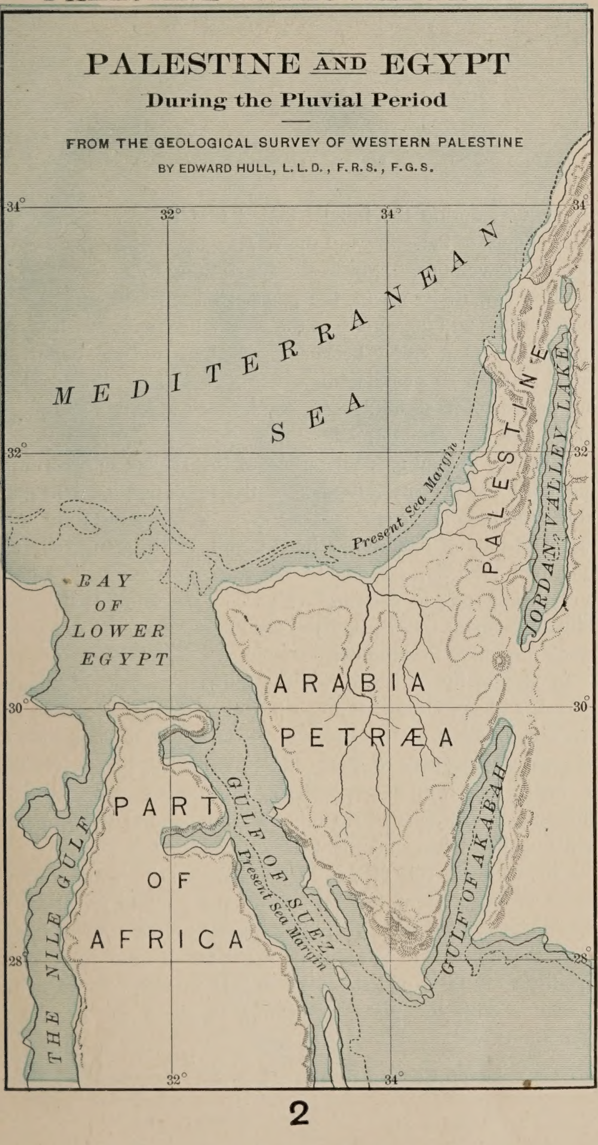
[1] Prof. Edward Hull.

PALESTINE IN PLUVIAL PERIOD



MODERN PERIOD

" It was during the Pluvial Period that the deep gorges and vast ravines of Palestine and the wider valleys of Arabia Petraea were hollowed out." But as the epoch drew to a close, " more modern conditions set in, the glaciers disappeared, the rainfall became less, and the surface of the great lake gradually fell away, until the Jordan Valley became the bed of two comparatively small lakes, with a connecting stream." [1] At successive stationary periods of its shrinkage, the terraces of the Jordan and shores of the Salt Sea were formed.

With the second gradual raising of this region, and continuing until the present day, began the formation of sand-hills along the maritime coast. These ever-shifting, constantly drifting sand-hills of remarkable height and width, along the seaboard of Philistia, are due to the prevailing westerly winds, and their power in carrying with them the sands of the great Libyan (Sahara) Desert, and the disintegration of the soft sandstone formation forming the coast line.

So also of the same age are the alluvial deposits of shingle, gravel, and sand, washed down into the Jordan Valley and the Arabah, making of the latter a dreary waste of sand-hills or of great sloping beds of sharp stones, spreading themselves like immense fans from the mouths of the various glens, brought there by the torrents of the rainy seasons, and of the former, a soil teeming with a luxuriant growth of tropical plants, a soil on the eastern side diverse in its character from the various rocks of the Eastern Range, and on the western side beds of white chalky marl from the purely limestone hills above. In our plate opposite we have sectional maps taken from three characteristic localities of Palestine [2] as it is to-day, colored in accordance with the plates preceding, to show the geological formations.

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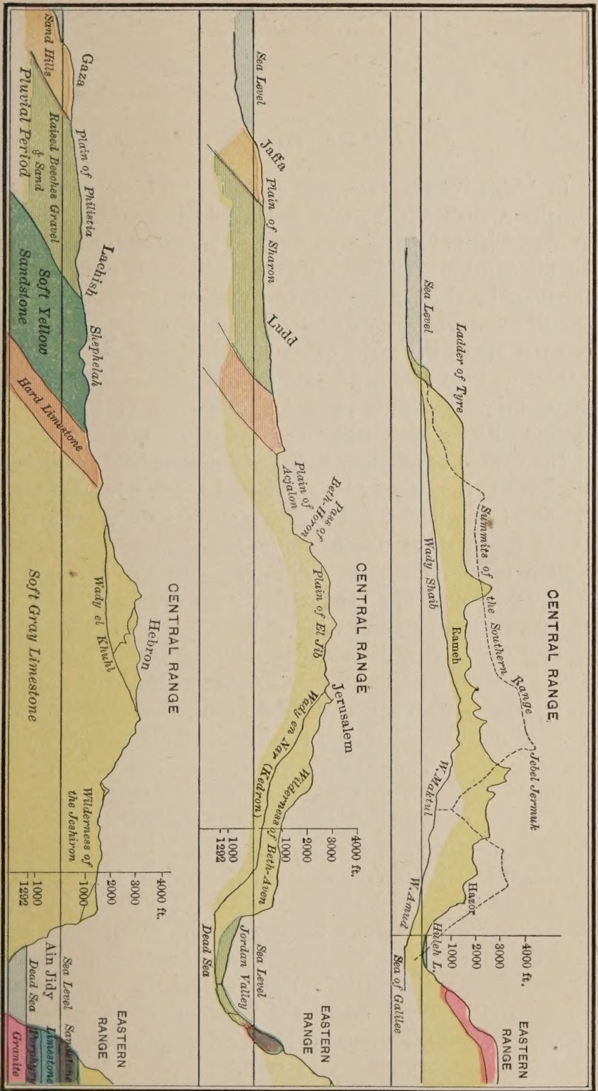
[1] Prof. Edward Hull.

[2] T. Saunders.

SECTION PROFILE SHOWING STRATA

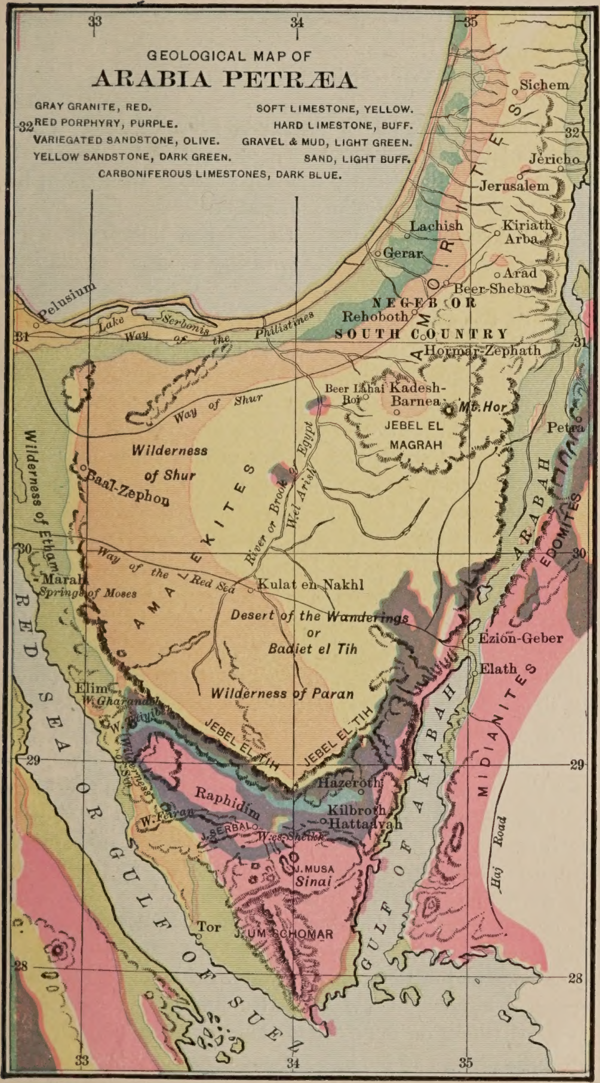


ARABIA THE STONY

In Arabia Petraea, the gorge of the Jordan is still represented by the Arabah Valley, over one hundred miles long, with an average width of six or seven miles. This valley is well defined on the east by the Eastern Range rising nearly 5000 feet; on the west by the cliffs of the Tîh; while across its center is a low limestone ridge, covered with sand, forming the watershed 700 feet above the sea. Its surface is covered with sand-hills and stones brought down by the torrents which flood its surface during the rainy seasons, succeeded, as we near the Salt Sea, by extensive flats of slimy white mud and clay.

The Central or Western Ridge of Palestine falls off by easy steps first to the Negeb (*dry or parched land*), translated South Country in our Bibles, and then widens into the broad plateau of the Bediet el Tîh (*desert of the wanderings*) the southern portion of which projects wedgewise into the Peninsula of Sinai, terminating in a long line of steep cliffs. "This Tîh is an arid featureless waste relieved by a few isolated mountain peaks," "a gravelly tract dotted with ridges and hillocks of drifted sands, covered with short parched herbage and lichens." Its drainage-system is the Wady el Arish (*river of Egypt*), dry most of the year. Crossing the Tîh are three caravan routes, the way of the Philistines, or coast route; the way of Shur, leading from Egypt to the hill country of Palestine; and the way of the Red Sea, via the fortress Kalat en Nakhl to the Arabian highlands, Mecca, or Damascus. West and north, skirting the Tîh, along the shores of the Mediterranean and the Isthmus of Suez, are the gravel and sand formations deposited during the Pluvial Period. In the south the mountains of Sinai form a triangular mass, the highest peaks reaching an elevation of 8000 to 9000 feet, grand masses of crystalline rocks, chiefly granite and porphyry, bright and beautiful in their coloring, a ragged, tumbled chaos separated by a net-work of wadies, called Shebeikeh (*the net*).

SURFACE DEPOSITS



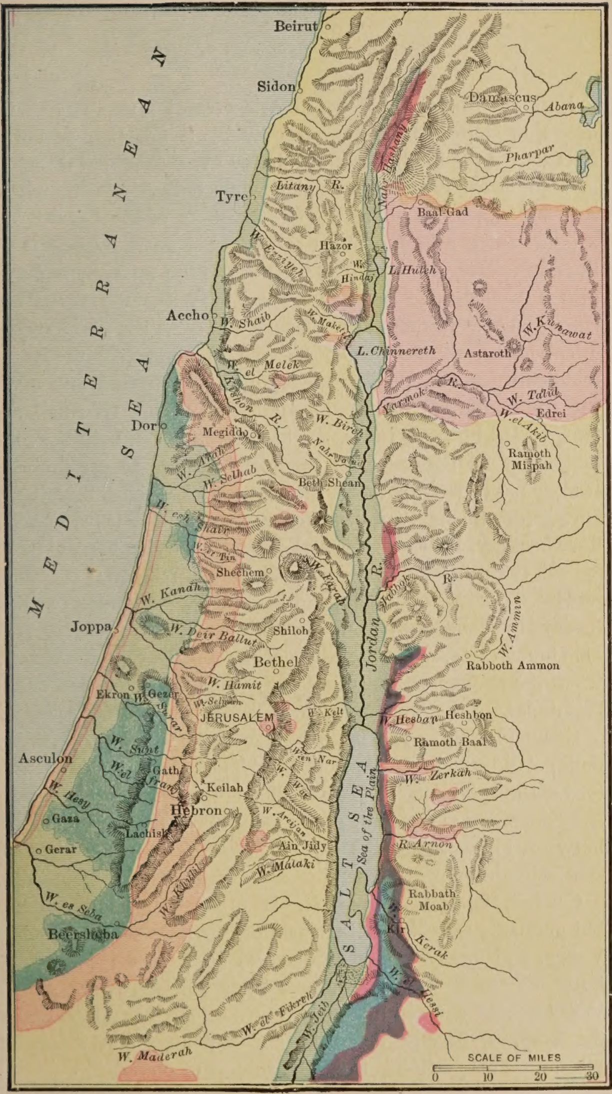
VOLCANIC FORMATIONS

One more feature in the geology of Palestine deserves mention, the later volcanic rocks. These can best be shown on a surface map of the country (colored pink), as they are of late date and overlie the limestone formations.

Dr. Hull suggests that the volcanic action in the case of Palestine was probably connected with the filling up of the great Jordan Valley Lake (Pluvial Period). " What more probable than that the waters of this ancient lake of very considerable depth and pressure, penetrating the interior along the line of fissure of the Jordan Valley and its branches, should have reached the internal heated gases, and set in action the subterranean laboratories, which gave such striking evidences of their nearness in the great sheets and streams of lava which have overflowed the region on both sides of the upper Jordan, and invaded the waters of Lake Tiberias?" The eastern section of this field covers most of the Hauran from Mount Hermon to the river Yarmuk. West of the Jordan are the deposits near Safet and the stream that flowed from the crater of Kûrn Hattin, the traditional site of the Sermon on the Mount. In the south, to the east of the Salt Sea, on the Wady Zerkah, and at Jebel Attarus, are volcanic remains, with most copious hot springs. No signs of lava have yet been discovered west of the lower Jordan or Salt Sea.

Palestine was formerly anything but the barren country it now is. In the Negeb, remains of large trees are still found. Job's description of the products of Edom, where he probably lived, are beyond its present climatic possibilities. Whence the change? Originally covered with forests, on man's advent and the development of the civilization we find recorded on the monuments prior to Israel's occupation nudation commenced. This progressed with extraordinary rapidity during the reign of Solomon. In the times of the Assyrians, and after the fall of Jerusalem, its population was deported, irrigation was suspended, the rains falling on unprotected slopes washed the soil down into the valleys, and the hills became bare as to-day.

GEOLOGICAL MAP



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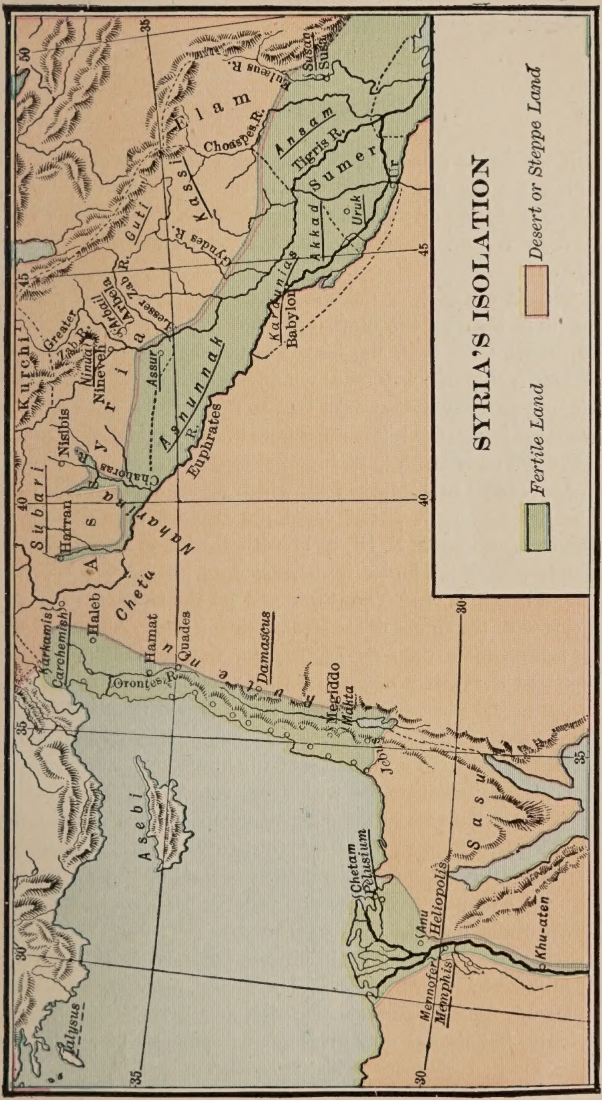
SITUATION OF PALESTINE

Northern Africa and Western Asia present a vast stretch of desert or steppe land, relieved only by a few narrow fertile tracts. On the Euphrates and Nile lay the two primeval homes of man, great centers of empire, while between them, where Asia and Africa met along the eastern shore of the Levant, lay a fertile tract, a mountainous region. Set apart by deserts to the north, east, and south, and the sea to the west, Syria occupied a well-defined position, as she was destined to hold a chosen people to fulfil a peculiar mission. As her position was intermediary, so her people became in commerce the great middlemen and in religion mediatory between God and man, the representatives of the only universal faith. Of small extent, settled by petty tribes, she has, nevertheless, been the contention of all nations from the earliest times to the present. History has constantly swept through her; Assyrians, Egyptians, Hittites, Scythians, Persians, Greeks, Romans, Moslems, Franks, have held her; Europe and America are still "trying to plant upon her soil both their civilization and her former religion." Semitic, however, she was originally, and Semitic her population remains to-day, fed continually from Arabia as in the days when Abraham immigrated, when the tribes of Israel came from the desert, when the Midianites harassed Israel, when the Idumeans occupied Judea, or the Mohammedans Jerusalem.

Geographically, Syria is properly divided into two sections, designated by the Egyptians as the Upper and Lower Rutennu (or Lutennu, *land of Lot*), also called in the Tel-el-Amarna tablets Kinakhkhi or Canaan, designating that portion of the coast between Philistia and the city of Gebal, the portion north of that being known as the land of the Amorites.

Canaan, signifying *low lands*, was first confined to the coast, but gradually extended to the Plain of Esdraelon and the Jordan Valley, and finally embraced (Gen. x) all west of the Jordan. Later the Greeks named Southern Syria Palaistiné (*Philistine*), to distinguish it from Phœnicia, the northern half; this, under the Romans, became Palestina, and still lingers in the Arab Filistin. This portion is to be the subject of our studies.

SYRIA'S ISOLATION



SIZE OF PALESTINE

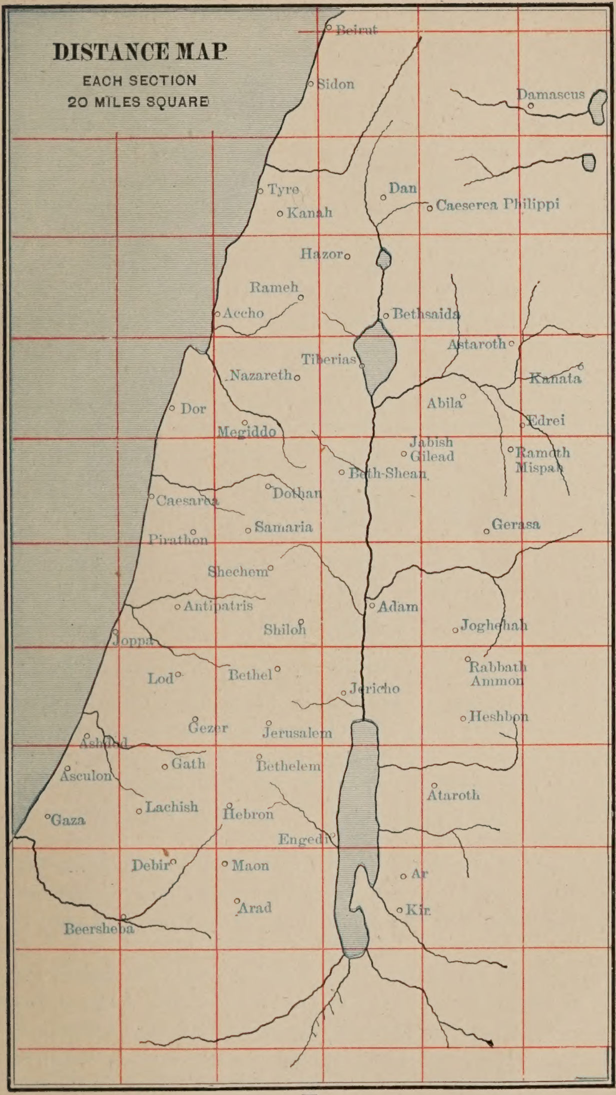
If we divide a map of Palestine into sections twenty miles square we can get a good idea of the size of the country we are to study, an easy guide in case we should at any time wish to draw it, and an approximate map of distance for constant reference.

Canaan or Israel, or Palestine, is usually regarded as extending from Dan on the north to Beersheba on the south, in its narrowest sense from the Jordan to the sea, in its broadest to include a strip of thirty miles wide lying east of the Jordan. A glance will show us that from Dan to Beersheba is but 140 miles while the Jordan is but fifty miles from the sea, and an area 140 x 80 miles will represent it in its broadest sense.

Apply these to distances with which we are familiar. In New England its length would equal the distance from Boston to Mount Washington, N. H., its breadth, Boston to Springfield, or, if only west of the Jordan is considered, to just beyond Worcester. Place it in New York State and let the Hudson River coincide with the course of the Jordan, New York to Albany would be a little more than its length; the Connecticut line would represent the eastern desert and the Delaware River its greatest breadth. Or place it in Illinois: a line drawn from Chicago to Aurora to Decatur to the Indiana line, and back to Chicago would inclose it, less than one quarter of the State.

To learn the distances within the country itself notice the association of names in the different squares. The short distance between Jerusalem and Gezer, Bethlehem and Gath, Hebron and Lachish, the cities of Judah and cities of the Philistines 2000 feet below; between Jerusalem and Jericho, Hebron and Engedi down in the Jordan Valley 3000 to 3500 feet; from Samaria to the cities associated with it in history, Cæsarea, Megiddo, Beth-Shan, Shiloh, and Antipatris. The central position of Nazareth as regards Accho, Bethsaida, Tiberias, and Beth-Shan. A small country, but its size only gives greater emphasis to what it has done and its large place in history.

SECTIONAL MAP



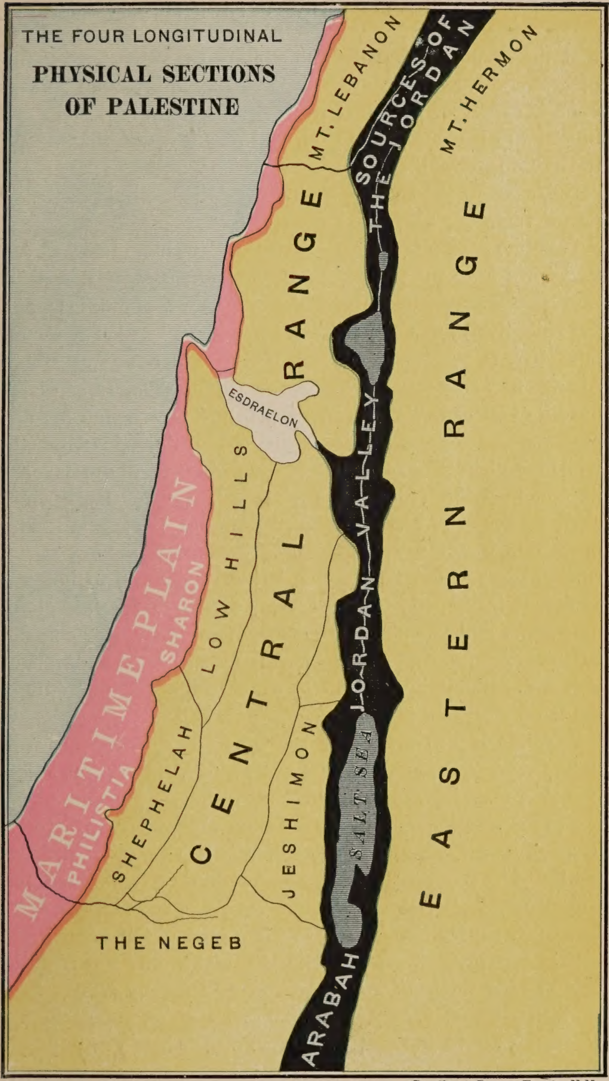
GENERAL CHARACTERISTICS

Modern writers in treating of the physical geography of Palestine agree in dividing it into four longitudinal sections. South from the Taurus Mountains of Asia Minor runs a chain which divides into what is known as the Lebanon and Antilebanon or Mount Hermon ranges. The Lebanon or Central Range reaches its greatest altitude of 10,000 feet before reaching Palestine, which it enters as a lofty plateau flanked by higher peaks. This, broken first into low hills, and then by the Plain of Esdraelon, rises again in clusters of rounded mountain tops, and a long narrow range, 2000 to 3000 feet in height, which continues until it falls off by easy but widening steps into the Negeb (*south country*). It ends near Sinai in the projecting wedge of limestone cliffs which mark the southern border of the Desert of the Tîh. The Eastern Range, after culminating in Mount Hermon (9383 feet), sinks into a high table-land, which, broken only by an occasional lofty peak or extinct volcano, stretches with an average height of 2500 feet to the Arabah and rolls off eastward imperceptibly into the desert.

These two ranges of mountains, with the great gorge of the Jordan between them and the Maritime Plain along the coast of the Mediterranean, constitute the physical features of Palestine. Added to these main characteristics are some strongly marked modifications, as the Plain of Esdraelon, the Shephelah, the Jeshimon, and the Negeb, which have been large factors in the history of the country. It is my purpose in the subsequent pages to notice these peculiarities in detail.

How the mountains and the great cleft originated we have already learned from our geological review; now we see how by the association of sea and mountain, by dew and rain, by spring and river and lake, a triple barrier was formed and the "great and terrible wilderness" held at bay. No wonder that in its then well-wooded slopes, its vine-clad hills, its green pastures and forests, the Bedouin, pasturing their flocks on the scanty herbage of the desert, should consider it a land flowing with milk, and one in whose forests the wild bee stored honey. No wonder

LONGITUDINAL SECTIONS



Bradley & Poates, Engr's, N.Y.

that the teeming populations inhabiting the valleys of the Euphrates and Nile, whose crops depended upon irrigation and the uniform supply of one great river, should see in its springs and brooks and rain the gift of God, and regard it as "the prize of the Eastern world, the possession of which was the mark of God's peculiar favor; the spot for which the nations would contend" (Deut. viii, 7, 8; xi, 10, 11; Ps. civ, 10).

Palestine is essentially the country of "the mountain" as distinguished from the plain. To the inhabitants special sections bore specific names from its possessors (Deut. i, 7; Judges iii, 27), but collectively the Central Range was known as "The Mountain" (Isa. ii, 2, 3; lvii, 13), and the Eastern Range as Mount Abarim or *Those-on-the-Other-Side* (Num. xxvii, 12). In the history of Israel it was this mountain that represented her first possessions, her most constant sanctuary, her latest stronghold, while the plain long continued in the possession of the Canaanite and Philistine (Judges i, 19, 27, 32), was constantly traversed by her foes, and first passed from her possession. This distinction between mountains and lowland is the key to her entire history. Related to this is her capacity to harbor and sustain so many petty tribes, so many diverse nationalities, lofty mountains and yawning gulfs, differences of soil and climate, separate races, so that pestilence, devastation, or invasion might visit one community without affecting neighbors near only in the sense of distance (Judges xviii, 7, 27, 28).

Palestine is also a land of ruins, not on a large scale as in Italy, Greece, or Egypt, but ruins everywhere. In Western Palestine you may journey mile after mile and see no sign of life except the occasional goatherd, but every hill-top is crowned with heaps of stones, vestiges of an ancient city or fortress. In Eastern Palestine the ancient cities also remain deserted, ruined, but still standing. "The ruins we now see are of most diverse ages: Saracenic, Crusading, Roman, Grecian, Jewish, Canaanitish."[1]

It is a country of great contrasts. In the midst of rounded hills or long ridges of gray limestone clad mainly with a gray heather, without variety of outline or beauty of color, the eye wanders over to the eastern hills with their long line of purple

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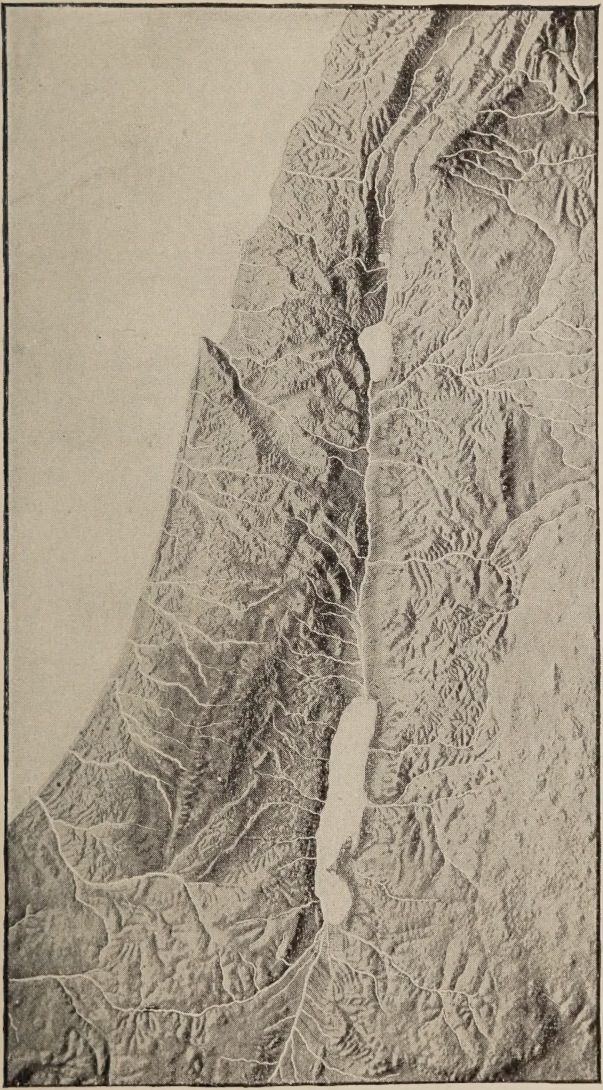
[1] Stanley.

PALESTINE IN RELIEF



shadow, or turns westward to a bird's-eye view of the Maritime Plain and the distant glimmer of the Great Sea. In the shadow of a thirsty land with its dry watercourse lies the bubbling spring (*ain*) or the deep cool well (*bir*), "links by which each successive age is bound to the other." Mount Zion (*the sunny*) touches the Desert of the Jeshimon (*solitude*); above the Ghor of the Jordan, running far below the level of the sea, luxuriant in its tropical foliage, towers Hermon, with its white mantle of snow, its halo of frost and mist.

Every climate is represented, and "how closely these differences lie to each other! Take a section of the country across Judea. With its palms and shadoofs the Philistine Plain might be part of the Egyptian Delta; but on the hills of the Shephelah, which overlook it, you are in the scenery of southern Europe; the Judean moors which overlook them are like the barer uplands of central Germany, the shepherds wear sheepskin cloaks and live under stone roofs — sometimes the snow lies deep; a few miles farther east and you are down on the desert (the Jeshimon) among the Bedouin with their tents of hair and their cotton clothing; a few miles farther still and you drop to torrid heat in the Jordan Valley; a few miles beyond that and you rise to the plateau of the Belkâ where the Arabs say 'the cold is always at home.' Yet from Philistia to the Belkâ (Eastern Range) is scarcely seventy miles."[1]

No other known district on the earth combines such variations of scene, soil, climate, flora; none other was so well fitted to be the home of a people with a universal destiny; in none other could the Bible have been written so as to appeal to the intelligence of men universally.

On the Semite, as he drifts in from the desert, the variety of scenery, the fertility, this richness of all things natural, have two effects — they civilize him, and religiously they debase him. If, as he passes from the nomad to the agriculturist, he acknowledges God's providence and preserves his simple austere faith of the desert, it is well (Deut. xi, 10, 21; xxxii, xxxiii), but if he listens to the voice in every brook and every tree, the drift is to polytheism and sensuality (1 Kings xiv, 23, 24).

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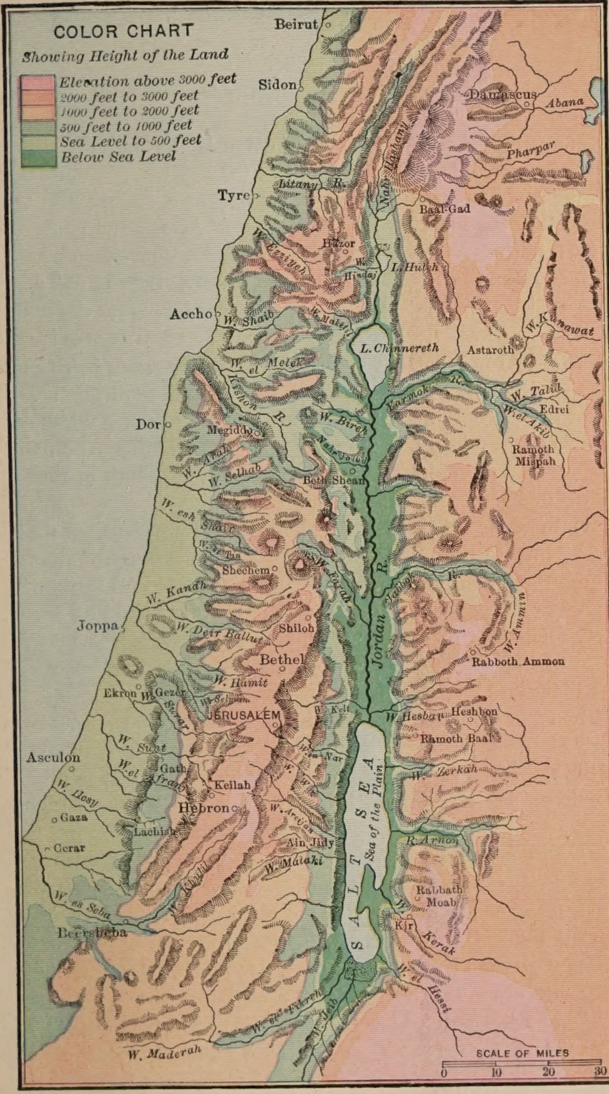
[1] George A. Smith.

PHYSICAL MAP OF PALESTINE



PLAIN OF SHARON

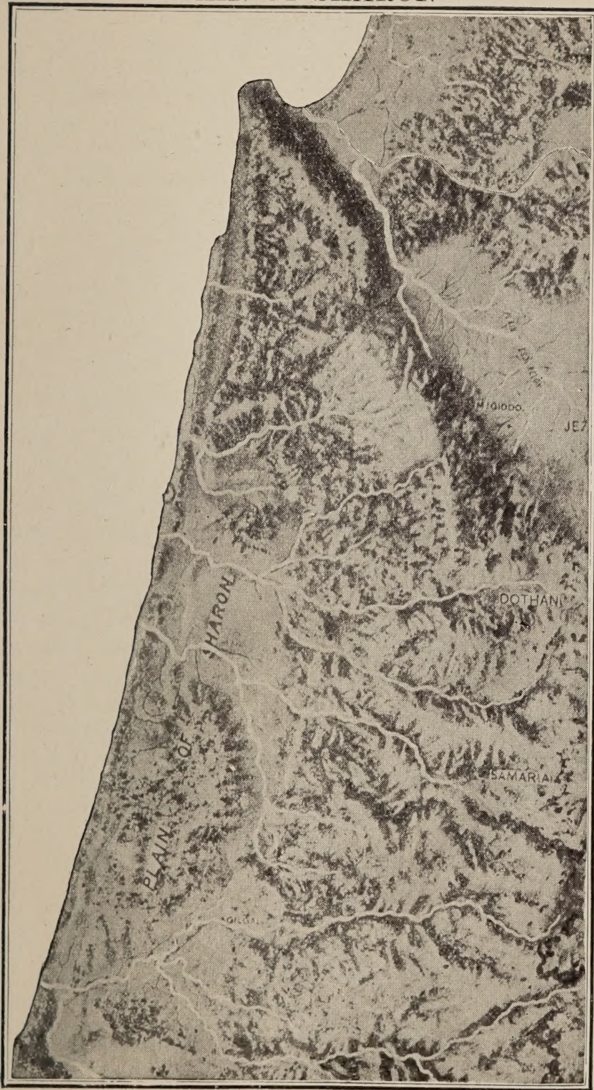
The first section we take up in detail is the Maritime Plain lying between the Central Ridge and the coast. The northern portion, or Phœnician Lowlands, consists of a narrow strip divided into the Plain of Tyre and Plain of Acre. The Plain of Tyre is thirteen miles long, and varies in width from one half mile at the extremities to a mile and a half opposite the city of Tyre. The soil is not very fertile, though its gardens supply the city with fruit and vegetables. The Plain of Acre, separated from the Plain of Tyre by the headlands of Ras el Abyad (*the white head*) and Ras en Nakura (*the hewn headland*), extends from the latter point to Mount Carmel, twenty miles distant, with a width of five to eight miles, exceedingly fertile in the northern portion, famous as a pasture-land in the central section, south of that a region of swamps and inland basins.

South of Mount Carmel, the plain gradually widens out until from Athlit to the Nahr ez Zerka, or Crocodile River, it attains a width of about two miles, known as the Plain of Tanturah. Beyond this begins the famous Plain of Sharon, extending south forty-four miles to beyond Jaffa, where it is succeeded by the Plain of Philistia stretching to Gaza and off by the " way of the Philistines," to the River of Egypt.

The Plain of Sharon, geographically defined, extends from the Nahr ez Zerka, just north of the ruins of El Kulah, to the mouth of the Nahr Rubin and the low line of sand-hills just south of Ramleh. At its northern extremity it has a width of eight miles extending quickly to ten, an average breadth which it retains until near Jaffa. From thence to Ramleh it broadens to about twelve miles. " This limit is well defined all along the plain, for although the slope of the plain gradually approaches toward 200 feet above the sea, the hills rise sharply from it to 300 and 400 feet; within four or five miles altitudes exceeding 1000 feet occur." The foot of the highland is also definitely marked by the high road running parallel to it. (See Map 13.)

As the relief maps show, Sharon is not a uniformly level plain. Along the coast extends a low line of rocky hills followed by

PLAIN OF SHARON

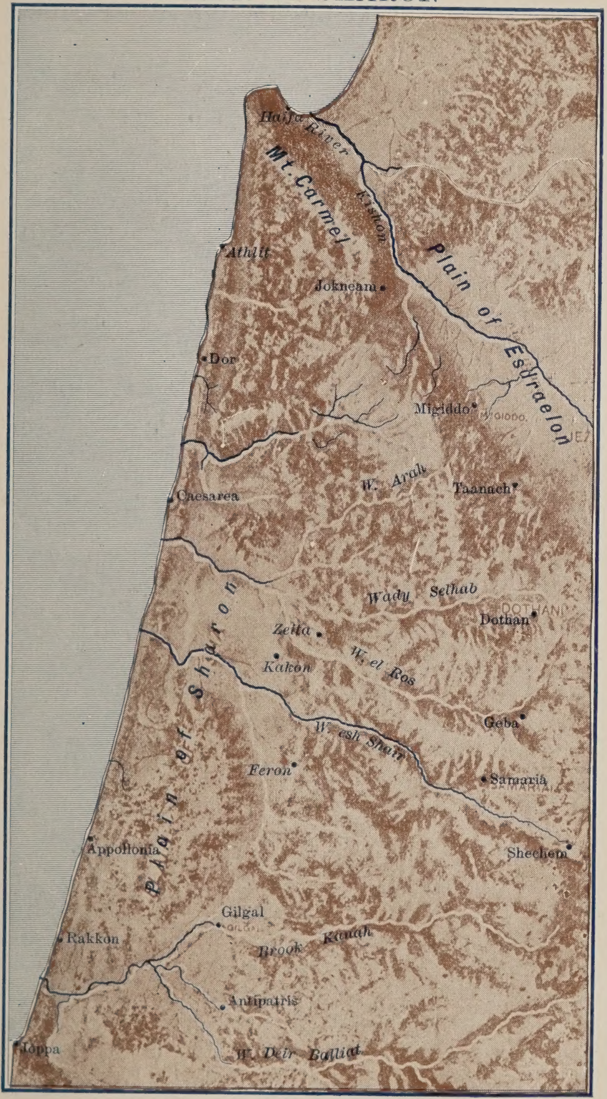


the shore road. Between the Nahr Iskanderuneh, the lower course of the Wady esh Sh'air, and the Nahr el 'Auja, lies a considerable cluster of hills, known as the Falik Hills, separated from the eastern hills by an extensive valley, through which the road from Jaffa to the Plain of Esdraelon passes. Just south of the Nahr el 'Auja lies another isolated group, and stretching towards Ramleh a third ridge with an altitude of 260 feet.

Where it is level the plain is well watered (as the series of maps in brown, with the perennial streams in blue, and wadies other than perennial in white, show), but even this has given a different character to its different halves.

At the north about the Zerka extensive marshes exist, whose impenetrable boggy depths are the haunts of the worse class of Arabs. Into this marsh, shut in by the rocky ledge along the shore, flow shallow brooks, their courses marked by tall reeds and flags, treacherous from the black bottomless mud concealed beneath. Outside the marshes it is mostly wild moorland, harmoniously colored with daisies, yellow marigolds, the blue iris, *the lily of the valley*, and the white narcissus — *the rose of Sharon* (Song of Solomon ii, 1; Matt. vi, 28, 29). Scattered groves of oak-trees, the remains of the great oak forest which, until comparatively a late period, covered this entire section (Josh. xvii, 17; Josephus, Ant. xiii, 3; Vinsauf Itin. Rie, iv, 17), give it in places quite a park-like appearance. These marsh-lands and the Falik Hills form an excellent pasture-land, but a land without villages or inhabitants, dotted here and there with the black tents of the Bedouin and vast flocks of sheep (1 Chron. xxvii, 29; Isa. lxv, 10.) " A region simply to be passed through without delay." A highway coming up from Egypt, leading into Esdraelon, as such it " has ever been one of the most famous war-paths of the world." I said leading into Esdraelon, for Carmel's headland stands by itself. Between it and the Central Range, two easy passes and one broad valley open to the eastward. To one going north, the direct road to the Phœnician cities clings close to the eastern base of Carmel, thence past Tell Keimûn to the lower Kishon and the Plain of Acre. Going to the Jordan and Damascus, Sharon is left by the Wady Abu Nâr, leading to

PLAIN OF SHARON



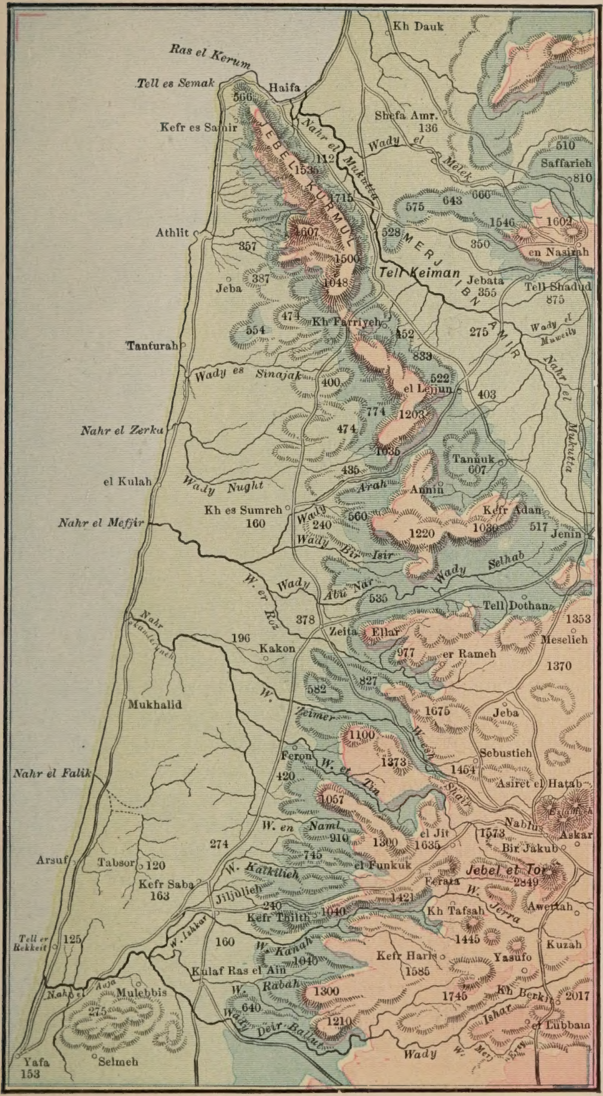
the Plain of Dothan, a pass less than 500 feet in height opening upon Esdraelon at Jenîn. This was the great caravan route to the East (Gen. xxxvii, 25), the great historical highway between Asia and Africa. Between these, leaving the plain at Kh. es Sûmrah, was a pass crossing the hills to Lejjun, probably the Megiddo of Biblical and historical annals. Through these defiles surged the armies of the ancient world,— Thothmes, Rameses, Shalmaneser, Sargon, Sennacherib, Necho, Cambyses, Alexander, Pompey, Vespasian,— and through them Bonaparte hurled his troops upon Abdullah's Turks.

From the remarkably copious springs of Ras el 'Ain, supplemented in the rainy season by the waters of the Wady Kânah and Wady Deir Ballût, through a bed of reeds, flow the deep sluggish waters of the Nahr Auja, the only river in Palestine that cannot be forded during most of the year. South of this river Sharon takes on an entirely different aspect : gardens and cornfields fill the valleys, and little hamlets, with their low, white houses, crown every mound ; orchards of pomegranates, fields of melons, groves of oranges, lemons, and apples, interspersed with scarlet tulips and poppies, make a scene of endless glory, above which wave the groves of graceful palms. Butterflies, bees, and birds fill the air by day and fireflies illume the night. A warm, soft haze enhances its beauty, through which appears either the blue of the eastern hills or the blue of the western sea in its frame of yellow sand and broken foam. Through such scenes run the roads from Jaffa to Jerusalem, and surrounded by them, in the midst of olive groves, lie Ludd and Ramleh, the cities on Sharon's border.

Sharon is not a section abounding in important cities; still, to the historical and sacred student it has its associations.

In the literature of Israel, Sharon and Philistia, with that "long line of foam where land and sea met," were but "a symbol for music, for promise, but never for use," a mark of the steadfast purpose of Jehovah regarding his own people, a barrier and not a highway (Num. xxxiv, 6), a refuge — as the only time a harbor is mentioned in scriptures (Psa. cvii) may be translated. "Of the name or idea of a port, a gateway in or out, there is no trace." "The effect of a nation's physical environment upon

MARITIME PLAIN, SHARON



their temper and ideals is always interesting, but can never be more than vaguely described."[1]

Kakon may possibly have been the APHEK of Saul's time (I Sam. xxix, 1); otherwise, Northern Sharon remained in obscurity until the time of the Romans. Then Herod built CÆSAREA, now one of the most desolate and deserted sites in Palestine (*el Kulah*), but for a few centuries the capital of the country, the open doorway to the western world. From it the Roman Governor yearly journeyed to Jerusalem. In it was baptized the first Roman convert to Christianity (Acts x); to it was Paul brought from Jerusalem (Acts xxiii, 31–33), and there he abode two years.

In Southern Sharon lay a group of seven cities of interest. Of these three were Jewish towns under the monarchy (I Chron. viii, 12; Ezra ii, 23), and the most western colonies established by Nehemiah after the Babylonish captivity (Neh. vii, 37). HARID (*Haditheh*) lived also as ADIDA in Maccabean times (I Mac. xii, 38). ONO (*Kefr Ana*) and LYDDA (*Ludd*) became a refuge for the Jewish leaders after the destruction of Jerusalem; the last became, in the second century, the pagan city of DIOSPOLIS, and in the fourth the seat of a Christian bishopric, but owes its greatest fame to its connection with the martyrdom of St. George and the subsequent legends which clustered about his name in crusading times. Ramleh (*the sandy*) lies near Ludd in an olive grove, above which rises its beautiful tower. This town was founded early in the eighth century by Caliph Abd el Melik to command the roads to the Ajalon Valley. It played a conspicuous part during the crusades; to-day it is the most prosperous town of its size in Palestine. BETH-DAGON (*Beit Dejan*) lies farther out in the plain and is remembered only as a Philistine shrine (I Sam. v, 2). JOPPA=JAPHO (*Yafa*) is now, as it was in Solomon's time, the seaport of Jerusalem (II Chron. xi, 16; Ezra iii, 7; Jonah i, 3). It is of the greatest historical antiquity. Under the Maccabees it became the only seaport city ever held by the Jews. In sacred history it is familiar through its connection with the apostle Peter, Simon the tanner, and Dorcas (Acts ix, 36; x, 5).

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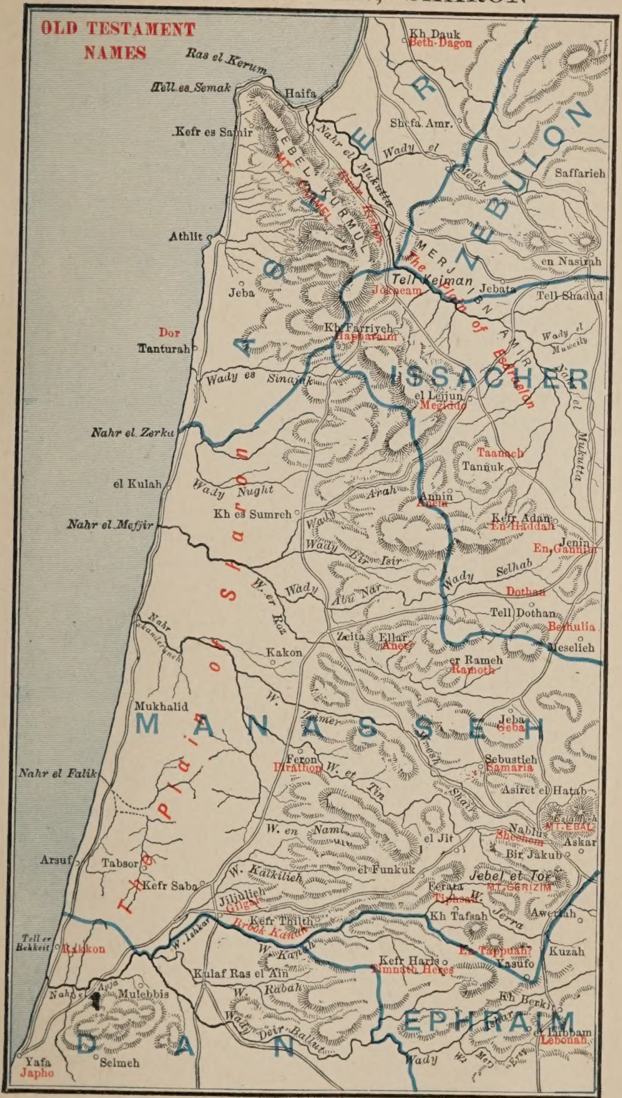
[1] G. A. Smith.

MARITIME PLAIN, SHARON

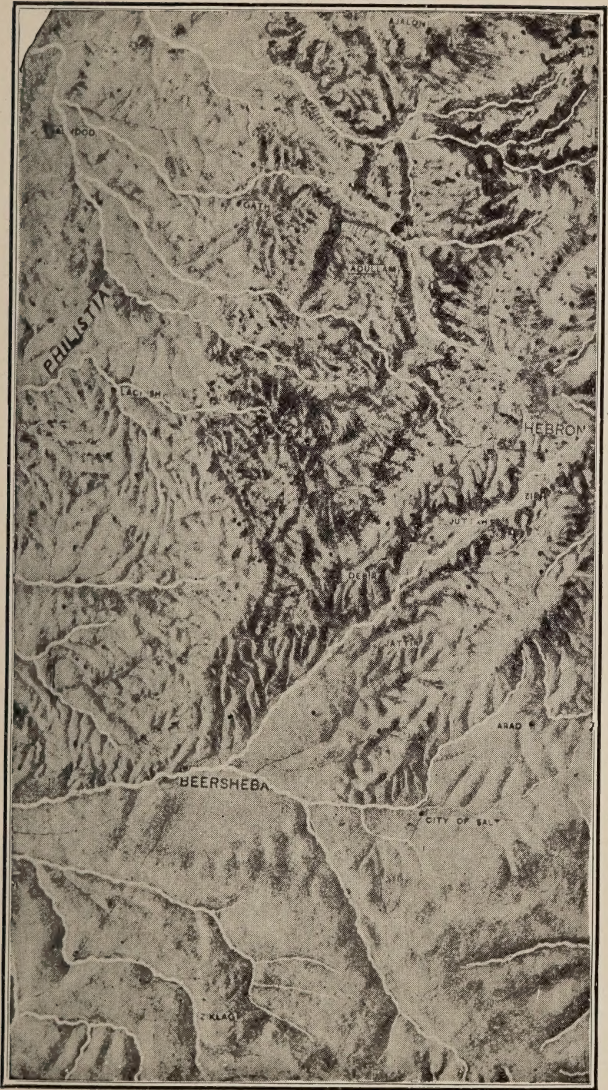


THE PHILISTINE PLAIN

South of Sharon rolls the Philistine Plain, an undulating tract 100 to 200 feet above the sea. Along the shore stretch a series of dunes two to three miles in width, inside of which is "a country beautiful and of great fertility, almost perfectly level, with a rich, light-brown, loamy soil," almost treeless, "presenting the view of a vast series of cornfields, enlivened by large herds of cattle and flocks of sheep. To the east of this the hills commence; not the hill country, but a series of low spurs and undulating ground, culminating in hogs' backs running north and south, and rising in places to 1200 feet above the ocean." Bare, round, featureless limestone hills, not spurs from the Central Range, which towers above some 3000 feet, as do the hills further north, but separated from it by a series of valleys 500 to 1000 feet in depth, and of greater or less width.

This is the Shephelah (*lowland*), extending from the Vale of Ajalon to Beersheba — hills independent of and belonging less to the Central Range than to Philistia. Through these hills break Wady es Sŭrâr (*Vale of Sorek*), Wady Sŭnt (*Valley of Elath*), Wady el Afranj (*Valley of Zephathah*), Wady el Jizâir, which, with Wady Selmân (*Vale of Ajalon*) as the northern limit, form the five great highways into the mountains above. Separating the Shephelah from the Central Range, between Wady Aly and Wady es Sŭrâr in a southwest course runs Wady el Ghŭrâb: this is continued by the Wady en Najil to the Wady es Sŭnt, and by the Wady es Sûr until Wady el Afranj is reached. East of these tower the mountains, 2000 feet; west, the Shephelah, 500 to 1000 feet. From this point our way passes between peaks with gradually lessening elevations on the west, until Wady esh Sheri'ah is reached and the eastern border is defined. Overlooked by the Central Range, and overlooking the Philistine Plain, opened up by broad valleys, we can see how this has always been a debatable land. "The strategic importance of these valleys can hardly be overrated, for they do not belong to the Shephelah alone. Each of them is continued by a defile into the very heart of Judea, not far from an import-

THE SHEPHELAH



ant city, and each of them has at the other end, on the coast, one of the five cities of the Philistines. To realize these valleys is to understand the wars that have been fought on the western watershed of Palestine from Joshua's time to Saladin's."[1]

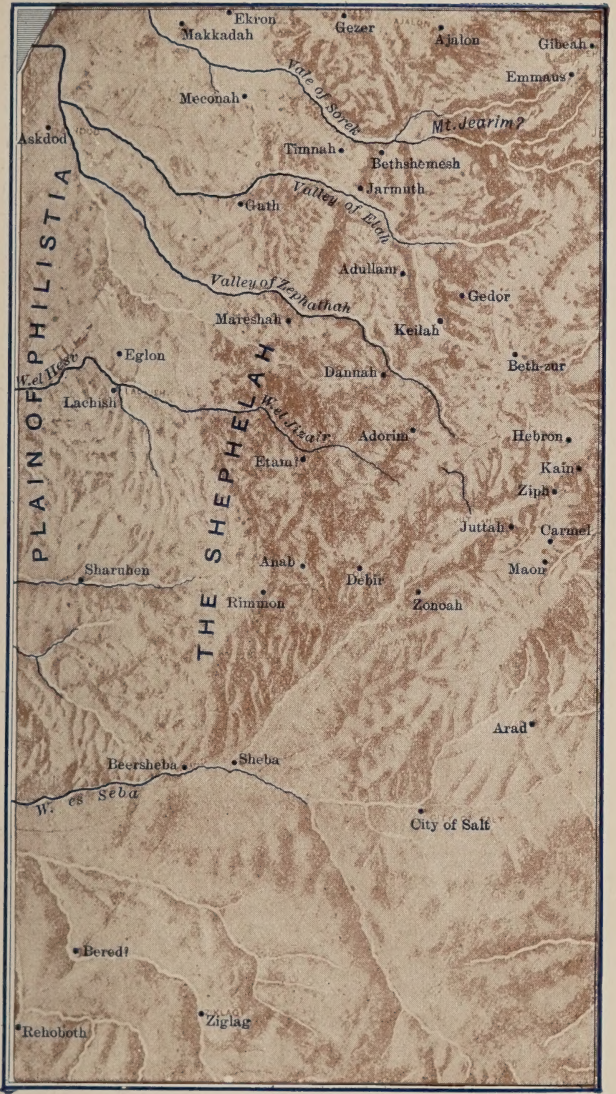
Cities of the Shephelah. Crowning the isolated knobs of the Shephelah, and commanding its valleys, have existed towns and fortresses which belonged to Israelite or Philistine, Maccabean, Roman or Greek, Crusader or Mohammedan, according to the fortunes of war. To gain the Shephelah was not to seize the Central Range, nor was it any safeguard from sudden raids from those who, holding the heights, could watch for the favorable moment.

Let us notice a few of these places. Gezer (*Tell Jezar*) crowns the extreme point of a ridge which the Shephelah here throws out to the northwest. As its name signifies (*cut off*), it stands on an isolated hill, high above and commanding the main road to the hills through the Valley of Ajalon. "The hill side is terraced, and the eastern end occupied by a raised foundation, probably the ancient citadel." Cisterns and winepresses cut in the rock abound, and just below the hill is a copious spring. It is a strong position, a striking landmark, as well befits its history (Josh. x, 33; xvi, 3, 10; Judges i, 29; 1 Kings ix, 16, 17; 1 Macc. xiii, 43.) The site was identified by M. C. Ganneau, by the discovery of two stones inscribed "Boundary of Gezer." He has also identified it as the Mont Gisart of the crusades. Across the valley "the rude village of *Amwâs* preserves the name of Emmaus, famous in Maccabean history."

The junction of the Wady es Sŭrar and the inland wadies of Ghŭrâh and es Sûr, coming from the northeast and south, is marked by a broad basin, above which to the north lie the villages of *Sŭrâ*, Zorah, and *Eshŭ 'a*, Eshtaol, connected with the history of Samson (*sunlike*), and the Tribe of Dan (Judges xiii, 25; xvi, 31; xviii, 2, 8, 11); on the Shephelah side lies *Ain Shems* Beth-Shemesh (*house of the sun*). It is a position of importance, commanding the basin, the north and south route through the inner valleys, and the shortest route from the interior to the

[1] George A. Smith.

THE SHEPHELAH



great Philistine cities of Ashdod, Ekron, and Jamnia. It was a border town between Israel and Philistia (I Sam. vi, 9, 20; II Chron. xxviii, 18).

Down the same border line, passing the head of the valley of Elah, the probable scene of David's encounter with Goliath, we come to Adullam (*Aid el Ma, "feast of the water"*) and Keilah on opposite sides of the valley. [1] The CITY OF ADULLAM was a royal city. The site now is "ruinous, but not deserted." Above the spring, some 500 feet, arises a bare, chalky hill with numerous caves, still inhabited. In these caves David's 400 men could have found shelter, and many authorities regard it as having been "the stronghold" of David.

Beit Jibrîn, the Eleutheropolis of the third century, and the Gihelin of the twelfth, is not a place of any natural strength, but contains the ruins of thick fortifications and is preëminently a place of caverns, cut in the soft limestone rock. It is the geographical center of the Shephelah, half way between Jerusalem and Gaza, between Hebron and Lydda. A mile south lies Mereshah (*Mar'osh*), a powerful town in Old Testament and Idumean times (Josh. xv, 44; II Chron. xi, 8; xiv, 9, 10; Micah i, 1; II Macc. xii, 35) but whose importance was transferred to the new and neighboring site.

As Gezer stood at the northern extremity of the Shephelah commanding the Valley of Ajalon, so is the western edge marked in the center by Tell es Sâfi (*shining hill*), a cliff 300 feet high, connected with the ridge on the south by a narrow saddle. A position of immense natural strength, one well nigh impregnable when protected by fortifications, it guards the mouth of the Valley of Elah, and on it in 1144 was built the crusading fortress of Blanche Garde. "There is, I think, no place which has stronger claims than this site to be identified with GATH." [2]

CITIES OF THE PHILISTINE PLAIN.— The five chief cities of the Philistine league were Gaza, Askelon, Ashdod, Ekron, and Gath; to these might have been added Libnah and Jabneel, Lachish and Eglon. The site of Libnah has not yet been identified; Gath we have already noticed; Eglon and Lachish lie

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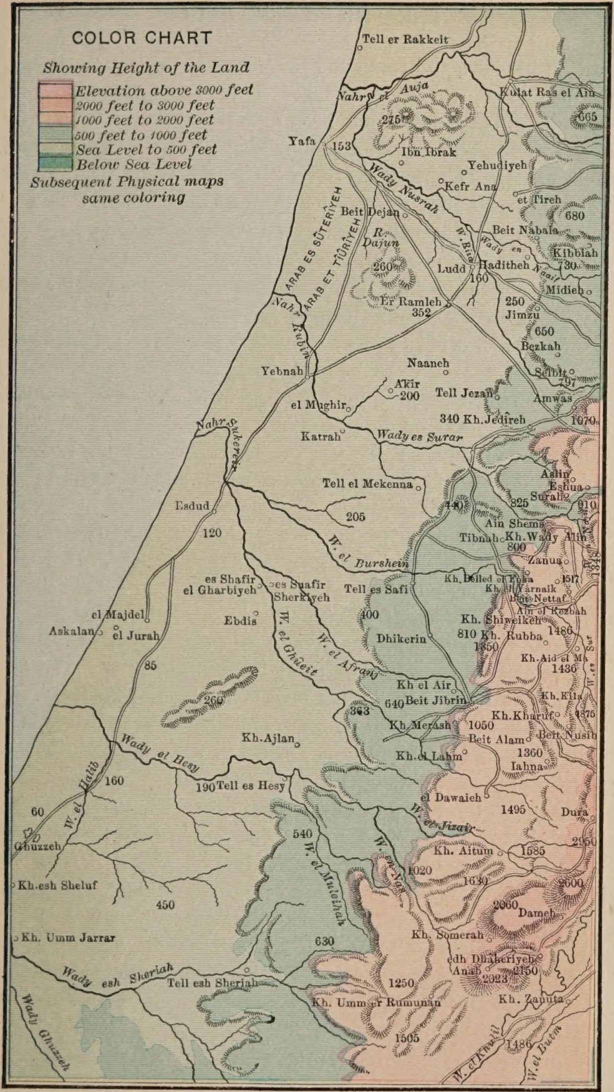
[1] Robinson. [2] Conder.

MARITIME PLAIN,—PHILISTIA



just off the hills, and command the Valley of the Hesy or Jizâir. Lachish (*Tell el Hesy*), 14 miles northeast of Gaza, at the junction of two wadies, has been fully identified by Mr. Petrie and Mr. Bliss, and its various foundations, back to the Amorite town of nearly eighteen centuries B. C., clearly traced. With Gaza it was an outpost against Egypt and the desert. Its walls have been found to have been over twenty-eight feet in thickness (Josh. x, 32; II Chron. xi, 9; xxxii, 9). Eglon (*Kh. Ajlân*), three miles from Lachish, began and ended its celebrity on the day chronicled by Joshua (Josh. x, 34, 35).

Gaza lies on a hill 100 feet above the plain, three miles from the sea. "Fifteen wells of fresh water burst from the sandy soil; and render possible the broad gardens and large population." Gaza may be best described as, in most respects, the southern counterpart of Damascus. It is a site of abundant fertility on the edge of a great desert, a harbor from the wilderness and a market for the nomads. As Damascus was the first great Syrian station across the desert from Assyria, so Gaza is the natural outpost across the desert from Egypt. This, indeed, is to summarize her position and history.[1]

Ashkelon (*The bride of Syria*) is in a semicircular hollow facing the sea, while Roman and crusading ruins strew the ground — a desolation (Zeph. ii, 4; Jer. xlvii, 5, 7; Zech. ix, 5).

Ashdod=Azotus (*Esdûd*), a mud village, lies in the midst of drifting sands, surrounded by impenetrable hedges of cactus, the only noticeable feature being a *tell* nearer the sea, probably the remains of its strong acropolis.

Ekron (*Akir*), a sacred city of the Philistines, the shrine of Baal-Zebub (*Baal of the flies*), lies on the northern border in a low pass, which breaks through the low line of hills leading to Sharon.

Jabreel (*Yebnah*), on the Nahr Rubin near its mouth, is in the midst of a plain of surpassing fertility, which, according to Strabo, was densely populated. It is chiefly famous in history as having been the home of the Sanhedrim after the destruction of Jerusalem.

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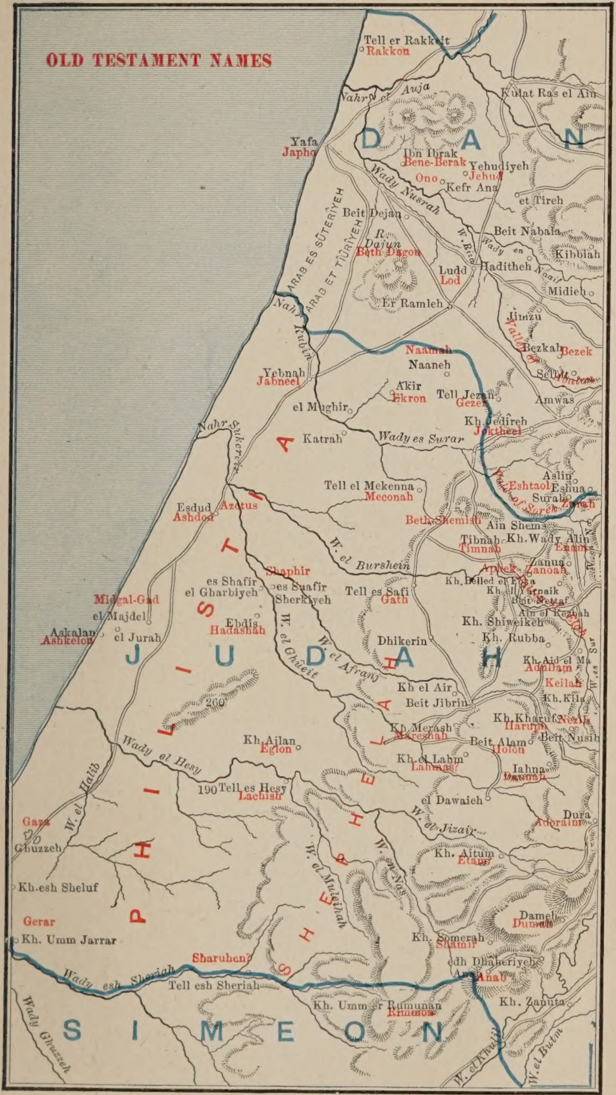
[1] George A. Smith.

MARITIME PLAIN,—PHILISTIA



UPPER GALILEE

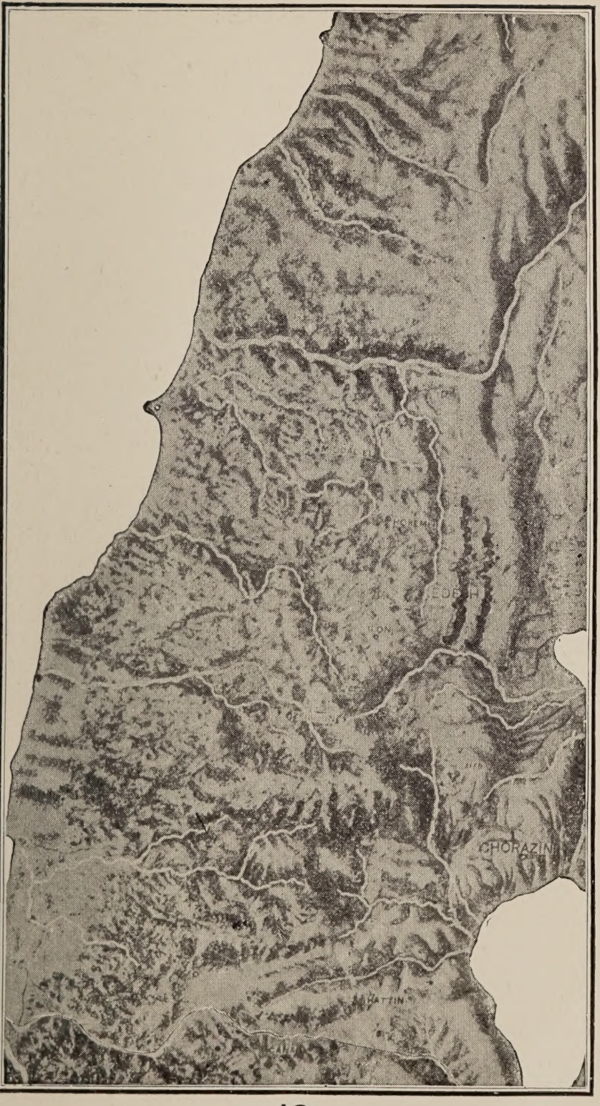
We now take the second longitudinal section of Palestine, "The Central Range," commencing at its most northerly section, the portion more familiarly known to us as Upper Galilee. Most of us probably have a less definite idea of this portion of the country than of other sections, partly because travelers less frequently pass through it, partly because most of the places that hold a prominent position in sacred history lie farther south, but largely because, until the late survey of the Palestine Exploring Fund, little accurate or definite data were known in regard to its mountains, plains, and rivers.

The name Galilee (*Galîl*) signifies something round—a circle—hence any well-defined region. It was first applied to the compact, well marked portion under consideration; later, as the word Canaan had extended from the lowlands to the hills, so this name reversed the order, extending first to the lower ranges farther south, and lastly to the Plain of Esdraelon, embracing the whole of the most northerly of the provinces into which Palestine was divided after the Maccabean Period.

The natural boundaries of the upper or most northerly portion are obvious. Separated from the lofty heights of Lebanon by the deep gorge of the river Leontes, it extends southward a high plateau until it terminates in a lofty range of peaks 2500 to 3500 feet in height, running east and west on a parallel of latitude just north of Acre; north of these mountains the average height of the plateau is 2000 feet, below them the hills only attain to a height of 1200, and the plains 500 to 700 feet; on the east it is marked by the hills above the Jordan Valley, and on the west by the heights and slopes overlooking the Plain of Tyre. These limits inclose an area about twenty miles square raised high into the air, "broad heights, open to the sunshine and the breeze," where life is free and exhilarating, where men love freedom, and sincerity, and honor more than life, where zealots are born.

Note first its rivers, for it is a land well watered, dripping with the dews of heaven, full of springs and water-courses. Its northern boundary is the river Kasimîyeh, or Nahr Litany, the

UPPER GALILEE



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Leontes of classical history. This river rises near Baalbec and flows south through Hollow or Cœle Syria, a distance of 120 miles, to the sea, and is the largest river flowing into the Mediterranean Sea from the east, except the Orontes in northern Syria. It is only, however, the lower twenty miles of its course that touch Upper Galilee. After passing the mountain crowned by the ruins of Belfort Castle (*Kalat esh Shŭkif*) of the Crusaders, the river takes a sudden turn to the west and forces its way to the sea through a cleft made by some great convulsion of nature. Here, for ten miles, it has cut its way through the solid strata, winding and twisting through a maze of mighty rocks a thousand feet below the banks above, so narrow that a short distance away neither gorge nor river would be suspected as the eye swept beyond. Below this it "comes forth from the dark mouth of the mountain, a clear and placid stream. Not long to rest, however, for immediately afterwards it springs madly down amongst large boulders, reduced in width to half a dozen feet but of depth unknown."[1] Thence it flows out on the Plain of Tyre, and so gently into the sea. The Litany receives one prominent affluent from the south, the Wady el Hajeir, and its longer tributary, Wady Selûkieh. The latter, rising fourteen miles south at the foot of the mountain Marûm er Ras, flows through a basin varying from three to eight miles wide, and empties into the El Hajeir about three miles from its junction with the Litany at the Jisr (*bridge*) K'ak'aiyeh. These two streams receive nearly all the drainage of the northern half of the plateau.

The western slope of this plateau and its encircling mountains are drained by a number of prominent wadies. Of these, three penetrate the line of mountains and form part of the drainage-system of the plateau. Wady Hubeis-hîyeh enters the sea just north of Tyre. Its course is from the southeast, and its headwaters, known as the Wady el Ma, penetrate the western range through a remarkable gorge which leads up to the village Safed el Battîkh (2220 feet), whence, changing its course to a parallel but contrary direction, it nearly encircles the spur on which stands the Crusaders' castle of Toran and gathers the drainage

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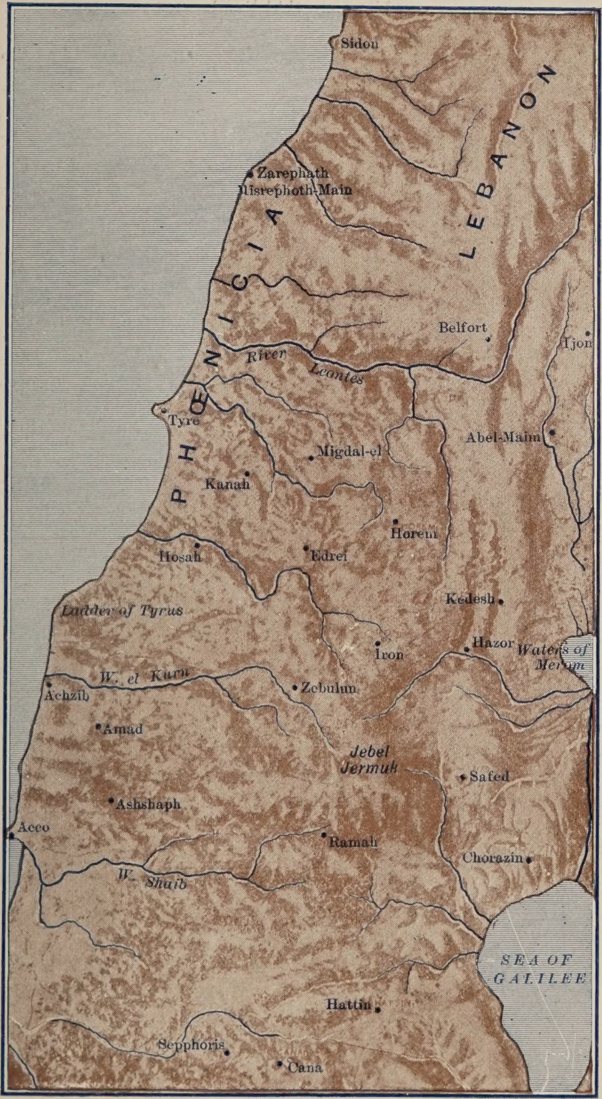
[1] Thompson.

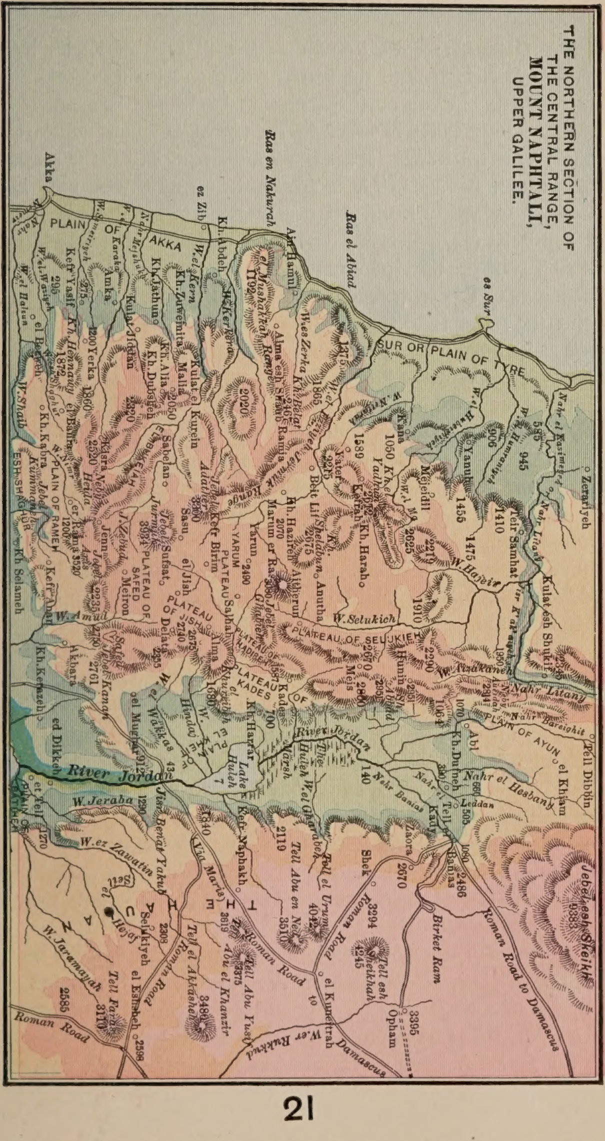
UPPER GALILEE



of a fertile plain of four by six miles in extent. Crossing the Plain of Tyre near its southern extremity is Wady el Ezzîyeh. This drains little except its own banks until after passing through the mountains at Beit Lif it receives the water from a basin four to ten miles in breadth. Its upper course is forked, one branch coming from Marûm er Ras on the east and the other from the south of Jebel Adâther. The Wady el Kûrn empties into the sea south of the headland of Ras en Nakûra. It rises at the base of the highest mountains in Galilee. One branch coming from Jebel Jermuk, another from Neby Heider through the fertile plains of El Bukriah and a northern one from Jebel Adâther. These united descend through the narrow gorge to the Maritime Plain. Above this gorge are the ruins of the Crusaders' castle of Montfort, which dominated and controlled the road which passes between the coast and the interior. Between the Kûrn and the Ezzîyeh are several minor streams which do not penetrate the mountains, the main one being Wady Kerkera, with its smiling fields and pastures, its orchards and gardens, amid high mountains and precipitous gorges.

Two more wadies penetrate to this plateau, one on the east and one on the south, each part of the Jordan Valley system. Both rise at the base of Jebel Jermuk. One, the Wady el Hindāj, draining the plains of Jish, Yarum, and Hadîreh, plunges in a few miles to Lake Hûleh. The other, Wady Amud, taking the water of the Plateau of Safed, passes that town and so south from an altitude of 2300 feet to the Sea of Galilee 600 feet below the sea level. We have had a slight view of the mountains which form the plateau, but we need to have them and it more definitely described. The southern range commences on the west with Kûrn Hennâwy (1872 feet), followed by Neby Heider (3440), Jebel Arus (3520), Es Semunîeh (2235), to Jebel Kan'an (2761). The Eastern Range commences at this point, and continues at an almost unbroken height to the most northern point on our map. Three of its features need notice. In its southern portion, the Safed gorge, cut to a depth of 1000 feet, gives it the appearance of a detached range. A little farther north "the Wady Hindāj marks a fresh and striking change in its features." Seen from the east it has the appearance of a

CENTRAL RANGE,—UPPER GALILEE



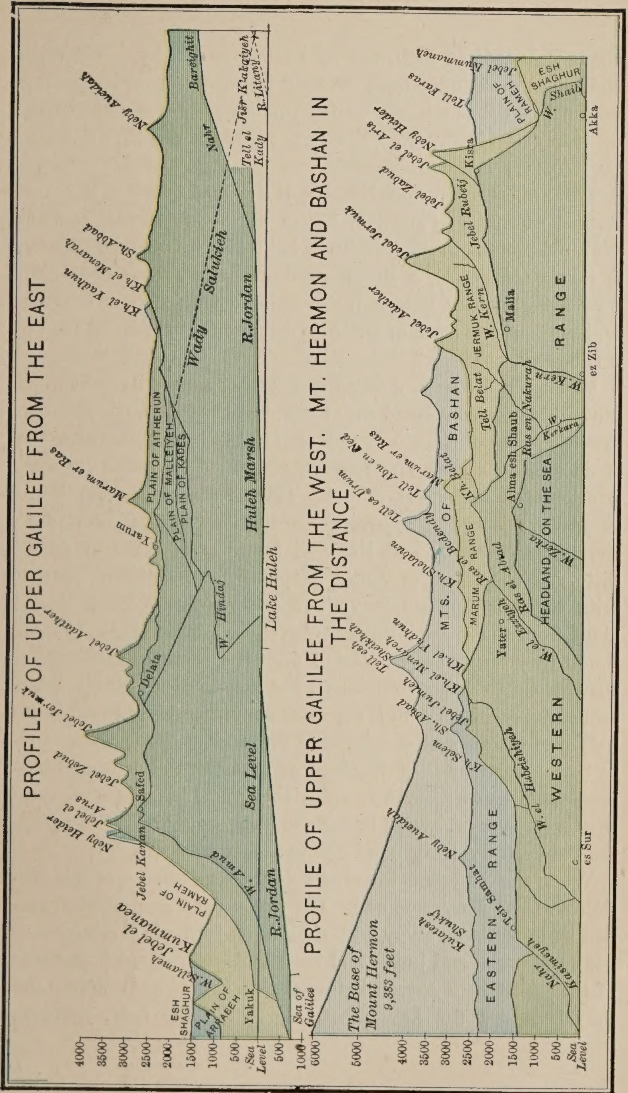
series of steps, recesses known as the Plateau of Kades and Plain of Malleiyeh until the waterparting and Plain of Aitherûn are reached. In the northern portion the range is paralleled, leaving a lofty valley in which lie the towns of Hunin and Meis.

The Western Range leaves the Southern at Kisra (2520 feet), and with an average height of 2000 feet runs northwest until intersected by Wady Kûrn. It rises beyond in the isolated peak of Tell Belât (2020 feet) and ends at Khurbet Belât (2467 feet), whence start the two spurs running to the coast and forming the headlands of Ras en Nakûrah and Ras el Abiad. Beyond this point the trend is to the northeast, with Kh. el Yâdhûn (2612 feet) as its most marked feature. Looking at the map it will be seen that the Western Range also has three distinct sections, the central group with its lateral spurs to the coast, and the northern and southern sloping respectively to the Plain of Tyre and Plain of Acre. Two parallel ranges also run northwest to southeast. The first, starting from Khurbet Belât, embraces Jebel Adather (3360 feet) and Jebel Jermûk (3934 feet), the latter the highest mountain in Galilee, standing just back of and towering above the southern range. The second, starting from Kh. el Yâdhûn, culminates in Marûm er Kas (3080 feet), about the center of the plateau.

The plateau, as now inclosed, consists of a series of plains opening one into the other — fine tracts of cultivated land, with plenty of pasture, woodlands, and orchards, well watered and with good means of intercommunication. "To the inhabitants of such a land, the more luxuriant vegetation of the hot plains on either side spreads its temptations in vain." Separated from the Central Range south of Esdraelon, in close and peaceful communication with the Phœnicians and the coast, it has had little in common with the rest of Palestine; hence it acquired the name of Galilee of the Gentiles. This fact also accounts for its different history.

The cities of this upper region which need mention are few. Kedesh (*Kades*), on the plain of the same name, is situated at the end of a ridge running east and west covered with extensive ruins, the most imposing of which are those of the Temple of the Sun. A good spring lies just below the ridge, and al-

PROFILES OF UPPER GALILEE



PROFILE OF UPPER GALILEE FROM THE EAST

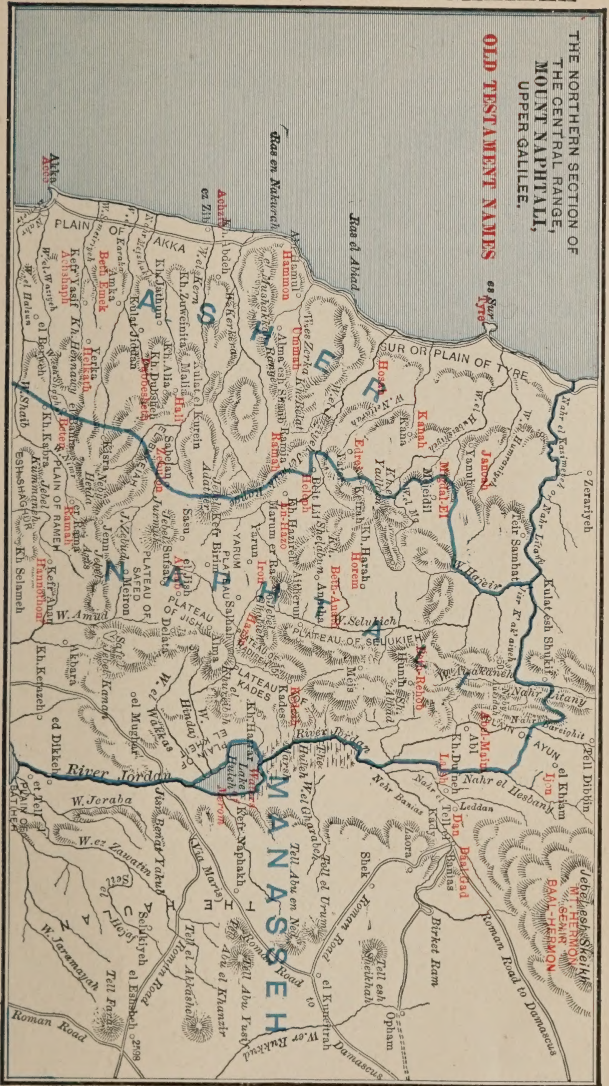
PROFILE OF UPPER GALILEE FROM THE WEST. MT. HERMON AND BASHAN IN THE DISTANCE though situated so high, the land about is marshy. The ruins show that it has once been strongly fortified and a place of importance — the sanctuary, as its name implies, of the great tribe of Naphtali (Josh. xx, 7; xxi, 32; Judges iv, 10; II Kings xv, 29).

Three miles south from Kedesh, at the head of one of the most rugged ascents in Palestine, where the Wady Hindaj plunges from the plateau in its descent to Lake Hûleh four miles below, is HAZOR (*Hadireh*), a strong position, once a royal town, but now a bare rocky hillock honeycombed with broken cisterns, and without the trace of an ancient habitation (Josh. xi, 10, 11; II Kings xv, 29).

MEIROM and SAFED, a few miles further south, have little of ancient history connected with them, but the former has a certain sanctity about it as the burial place of Rabbi Hillel, and the latter, besides being a crusading fortress, contained for some centuries a celebrated rabbinical school. Few of the places mentioned in sacred history in connection with the territory allotted to the tribes of Asher and Naphtali figure extensively in sacred history. The tribes of Asher, Naphtali, and Zebulun, content with their rich mountain valleys and maritime coast, "kept aloof from the great historical movements of Israel." Under Barak they resisted the invasion from the north, under Gideon they helped to defend Esdraelon; but they lived in close business and social relations with "the most commercial and enterprising nation of the ancient world — the Phœnicians," and soon came to be regarded by their brethren as of doubtful loyalty. Solomon gave twenty of their cities to Hiram, king of Tyre, and they were ever afterward known as "the boundaries," "a frontier between the Holy Land and the external world."

When the Assyrians invaded Palestine the history of this section was still a separate one. The first great transportation carried its inhabitants away with their trans-Jordanic brethren long before Ephraim and Judah had been molested. Even in the time of the Christ their speech betrayed them as of less culture, and they kept not the Law as strictly as did the more southern Jews

CENTRAL RANGE,—UPPER GALILEE



LOWER GALILEE

In its physical aspects, Lower Galilee is the counterpart of Upper Galilee which we have just considered. The latter was a lofty table-land, with its mountain ranges running north and south. The latter is cut from east to west by a series of low, rounded hills running parallel to each other, none of them over 1800 feet high, between which lie broad valleys. The hills are covered with shrubs and open woods of sycamore, oak, and maple; springs burst forth from every nook, rich corn-land, olive orchards, flowers, and grass clothe the valleys. "The soil is universally rich and fruitful and full of the plantations of trees of all sorts, insomuch that it invites, by its fruitfulness, the most slothful to take pains in its cultivation; accordingly it is all cultivated by its inhabitants and no part of it lies idle."[1]

South of this lies a broad belt of open meadow, the great depression which here cuts in twain the Central Ridge, the Plain of Esdraelon, the Greek form of Jezreel, with its sea of waving wheat-fields. Stand a moment on the southern edge of this territory and look north: at our feet is the plain; behind it rise, seventeen miles away, the green hills of the Nazareth Range with Mount Tabor on the right; high above these rises the distant blue of the Southern Range of Upper Galilee, while towering in the northeast is the white and shining summit of Mount Hermon, always in sight, and these three elevations mark the three zones into which Galilee is divided. Step again to the east of the Sea of Galilee and look west, and the parallel ridges and intervening plains will appear. (For both these views use Plate 27.)

Let us now examine its features more in detail. Its net-work of rivers is very simple. At the foot of its northern line of mountains rise two streams; one, the Wady Sh'aib, has two headwaters, one of which drains the Plain of Arrâbeh and the other the Plain of Rameh; these uniting flow west and enter the sea just below Acre. Close to these headwaters springs another, Wady Rŭbŭdîyeh, but it flows eastward and empties into the Sea of Galilee. These two wadies successively define and mark

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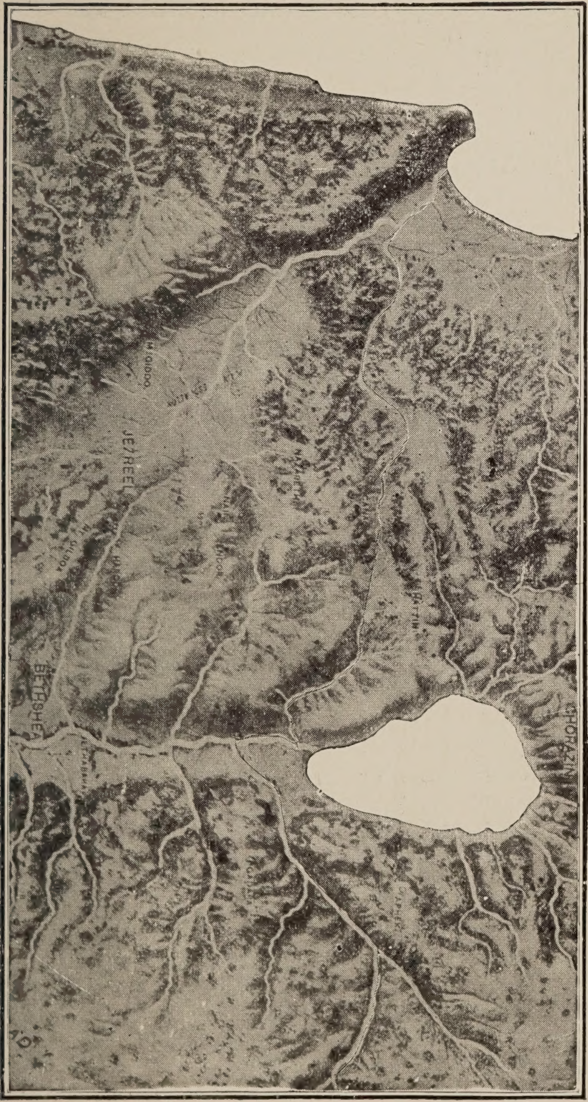
[1] Josephus.

PLAIN OF ESDRAELON



the base of the mountains, and their course is traversed by the principal route between Acre, Safed, and the noted passage of the Jordan, Jisr Benât Y'akûb (*bridge of the daughters of Jacob*).

Into the southern part of the Bay of Acre, near Haifa, flows the Nahr el Mukŭtt'a, or Kishon River, which, with its various branches, drains all of Southern Galilee, and the Plain of Esdraelon, west of the Jordan watershed. The main river, after collecting all the drainage of the great Plain of Esdraelon, descends through the gorge under Carmel, and is there met by its northern branch, the Wady el Melek, whose most distant sources are the recesses of the plains of Buttauf and Toran, and the hills of Neby S'ain, just north of Nazareth. The headwaters of the Wady el Melek come close to those of Wady Fejjâs, flowing through the Plain of Zaanaim, " which falls into the Jordan about a mile above the junction of the Yarmuk, where the depression of the valley below the level of the Mediterranean is 835 feet.[1] The headwaters of the Mŭkutt'a at the base of Neby Dŭhy (Little Hermon) or near El Fûleh nearly coincide with Wady el Bîreh and Nahr Jallûd (Valley of Jezreel) leading to the fords of the Jordan. Following both systems, pass great roads which are one of the characteristic features of the country.

Lower Galilee is a country of open glades. Furthest north lies the Plain of Rameh, a mile wide and some six long, with an altitude of 1200 feet, out of which opens that of Arrâbeh, of lower altitude, four miles long, and two broad. Then, passing over the intervening ridge, the basin of the Melek is entered, opening on the Plain of Acre. In this basin the surrounding hills throw off three arms, forming the Plain of Buttauf nine miles in length by two in breadth, separated by the Toran Range from a plain of the same name to the east. A spur, on which stand Suffurieh and Meshhed, forms the third recess in the hills of Nazareth, and the Nazarene hills divide the whole from Esdraelon. On the slope of Buttauf stood the city of Jotapata (*Jefat*), famous in the Maccabean war. Cana (*Kefr Kenna*), of New Testament history, watched over Toran, while Supporis (*Suffurieh*), as the Roman capital of Galilee, with Meshhed, the reputed home of the prophet Jonah, lent dignity to the remaining valley.

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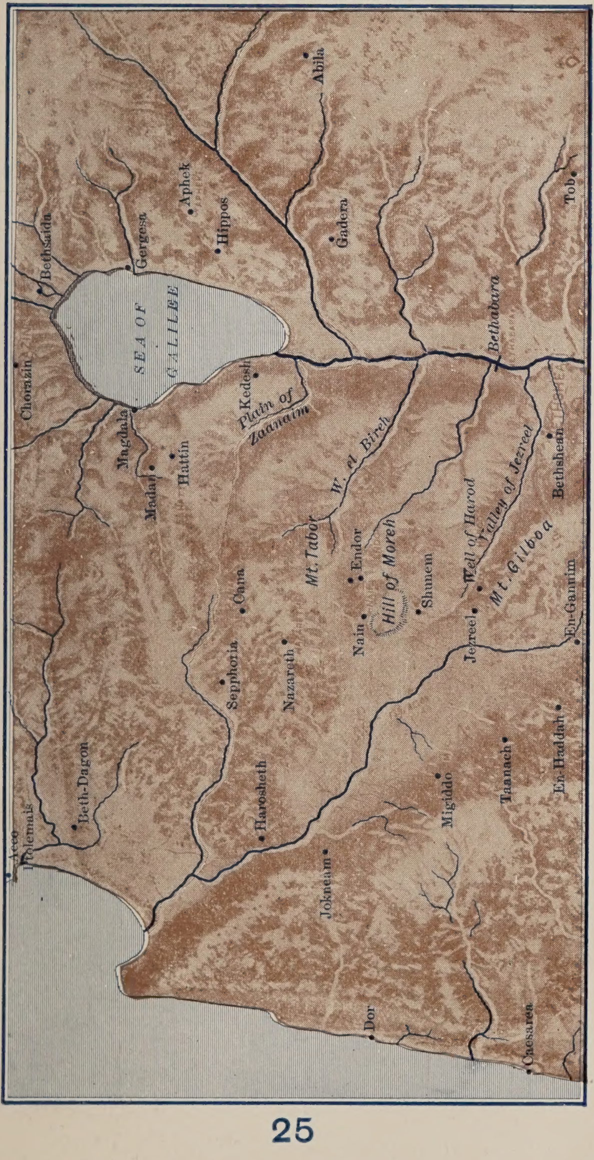
[1] Survey reports.

PLAIN OF ESDRAELON



In reality, Esdraelon stretches from the Bay of Acre to the brink of Beth-Shan, above Jordan. Free and open in the center, its sides narrow into passes or run up into little bays. It may, for a better understanding, be divided into three portions:

The western section, the Plain of Acre, extending from the sea landward nine miles, until at Tell es Kasis the valley is less than a hundred yards broad.

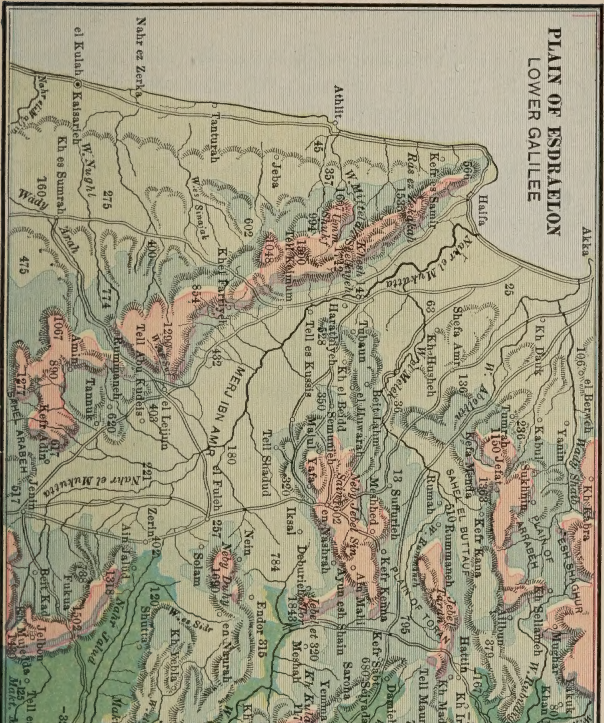
The Central Plain (Biq'ah, *lying open*), an open triangle, with its base bounded by the line of hills forming the Mount Carmel spur, stretching from Tell es Kasis twenty miles to Jenîn; its northern side the wall of the Nazareth Range, reaching fifteen miles to the bay running up behind Mount Tabor (*Jebel Tor*); the eastern side, an open one, breaking off into the broad pass between Mount Tabor and Little Hermon (*Neby Duhy*) and so into Wady el Bîreh, again opening between Neby Duhy and Mount Gilboa into the Valley of Jezreel, and lastly into the bay encircled by the stony range of Mount Gilboa.

The third section, the Vale (Emeq, *deepening*) of Jezreel (*Nahr Jalud*), a broad avenue to and from the plain, fourteen miles in length. The waterparting, imperceptible at first, begins a rapid descent until, when Beth-Shan is reached, it is 400 feet below the Mediterranean level.

The central triangle is, however, the famous historical Plain of Esdraelon, or Plain of Megiddo. From any of the hills that inclose it the view is an inspiriting one. Before you lies the flat expanse of loose red and black loam, extremely fertile, covered with corn, millet, cotton, tobacco, or the castor-oil plant, one of the richest natural fields in the world. Dotting the plain and the surrounding hills are the white houses of numerous villages, and at periods (Judges vi, 3, 33), when the Arabs have come to plunder its harvests or graze their camels and herds upon its grass, it has been thickly strewn with the black Bedouin tents. Above it to the east, like sentinels, stand Mount Tabor and Neby Duhy, to the west Mount Carmel.

Tabor, crowned to its summit with verdure, rises like a long arched dome, isolated, except by a narrow ridge uniting it to the Nazareth Hills. Its sides are studded with trees; its top, an oblong of alternate shade and greensward, is crowned with the

PLAIN OF ESDRAELON



ruins of the town and fortress, or sanctuary, which seems always to have been on "the mountain" (Deut. xxxiii, 19; Judges iv, 14; Josephus, Wars, iv, 1, § 8: Crusaders).

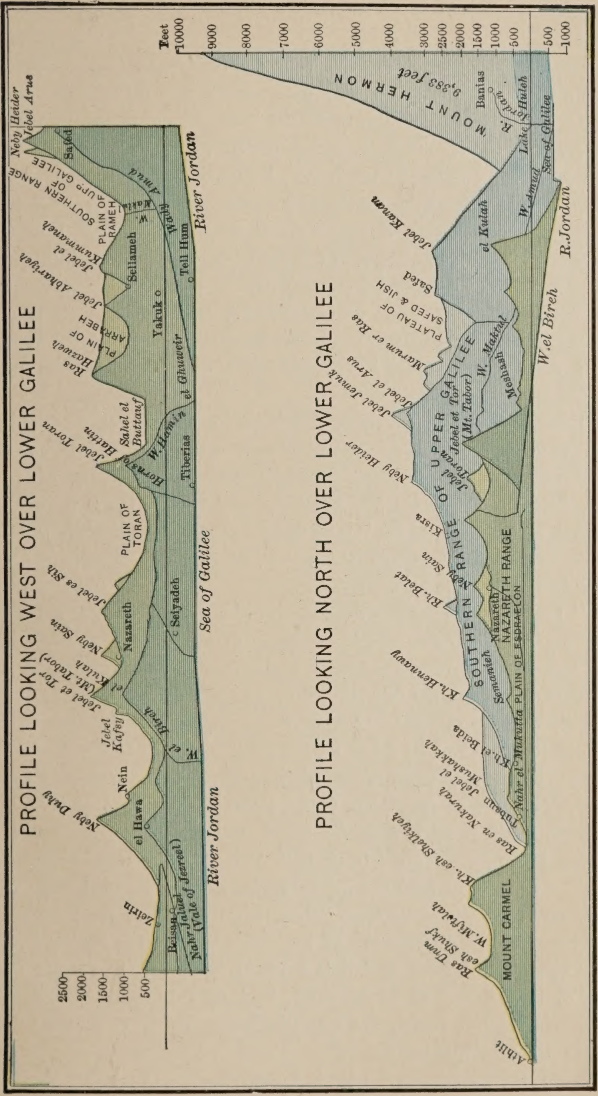
NEBY DUHY, or Little Hermon, as it was called by the Crusaders, is a conical peak 1500 feet above the village of Nain at its foot, its top composed of blocks of basalt covered with gray lichen, amid which is the white-washed dome of the little mosque dedicated to a Moslem prophet (?), whose sacred place is on its summit.

Opposite Tabor and Neby Duhy stands CARMEL (*garden*), historically a part of the Central Ridge yet distinct from it. It rises in gentle undulations from the southeast, sweeps seaward, and plants itself a bold headland immovable in the sea. A triangular block of mountains, with its apex crowned by a monastery seen from most parts of the land, it is clothed in verdure and groves of great trees, rocky dells, with jungles of copse. In ancient times it was well cultivated, rich in grapes and olives. At its southeast extremity stand the cliff and plateau of El Mahrakah (*place of burning*), twelve miles from the sea. This is regarded as the scene of Elijah's sacrifice, and 1400 feet below rolls the Kishon through its narrow gorge. Historically, it belonged either to Samaria or Galilee or Tyre, according to the period. It had no political or military importance, and in sacred history "appears either as a symbol or as a sanctuary" (1 Kings xviii, 30; Isaiah xxxv, 2).

We have noticed briefly the sentinels that stand above the plain, let us also mention the natural avenues leading into it and going out from it to the surrounding nations. There is the way of the Kishon to the Plain of Acre by Harathiyeh (HAROSHETH), the pass to Sharon and Egypt by Lejjun (*Megiddo*); the ascent past Jenîn through the open line of meadows into the Central Ridge; the descent past Zerin (*Jezreel*) to the Jordan and Arabia; the road around and behind Tabor leading to the Sea of Galilee and Damascus. Through these passes have passed the armies and caravans of the world, and its open plain is the classic battle-ground of Scripture.

Excepting JEZREEL (*Zerin*), no cities have been built on the plain, but one or two on its borders need brief mention. Zerin

PROFILES OF LOWER GALILEE



PROFILE LOOKING WEST OVER LOWER GALILEE

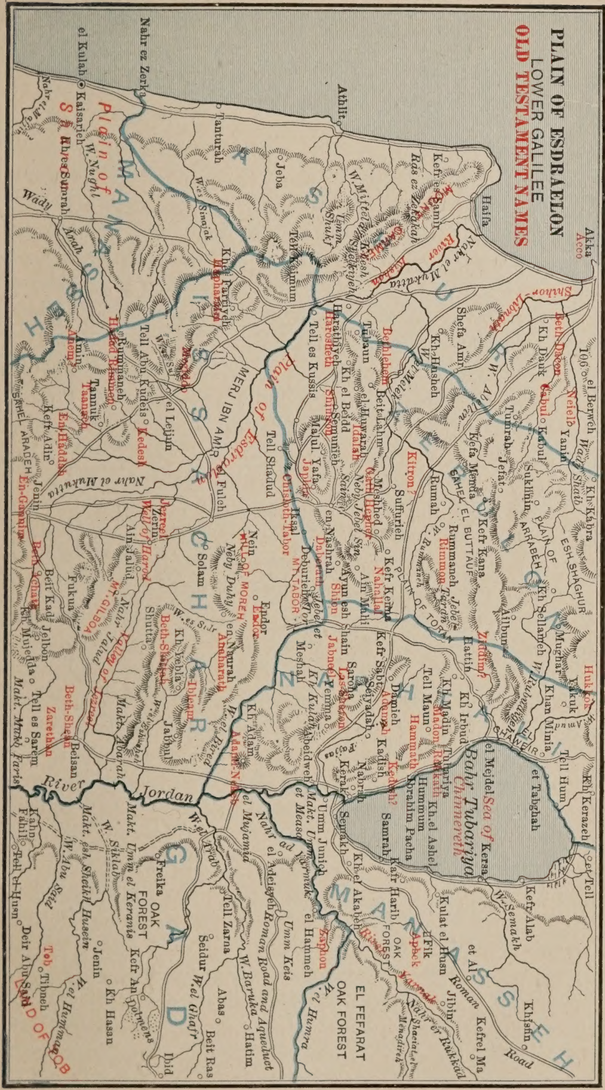
PROFILE LOOKING NORTH OVER LOWER GALILEE lies at the extreme point of the Mount Gilboa Ridge; approached from the south the ascent is imperceptible, but on reaching the village it is found "standing on the brow of a very steep rocky descent of 100 feet or more facing the northeast." At the head of the valley leading to the Jordan it guarded the plain from the approach of enemies from the east. On a projecting spur from the ridge connecting Mount Carmel with the Central Ridge, stands El Lejjun, the Legio of the Romans, and most authorities now agree to its having been the site of the Jewish MEGIDDO. It commands the road to Sharon. A small stream supplies abundant water, and the ground is covered with fallen columns and ruins which must have made this natural promontory a place of great strength.

Descending from the Nazareth Hills by the road past Cana, we enter upon a wilder, more broken country above the Sea of Galilee, and overlooking its waters two broad moors, called the Plateau of Sha'ara and the Sahel el Ahma. These terraced moors of gray limestone, "broken by dykes of basalt and strewn with lava and pumice-stone," terminate in a line of cliffs some 300 feet above the lake.

"There are hardly any trees upon them. After rain the shadeless streams soon die, and the summer grass and bush crackle to tinder. The memories of these moors match their appearance; history and legend know them only as the scenes of flight, of thirst, and exhaustion. Across their southern end Sisera fled headlong, and sought drink for his parched throat in the tent of Jael. By the aspect of the northern end the imagination of the early church was provoked to fix upon it as the *desert place*, where, when the day was far spent and the exhausted multitudes at some distance from their villages, our Lord brought forth a miracle to feed them."[1] Here, also, at its northern extremity is the square-shaped volcanic hill with two tops, where tradition has placed the site of the "Sermon on the Mount"— the Horns of Hattin; and it is here, in the presence of one of the holiest scenes of Christianity, that on a burning July day, following a hot night, the Crusaders, parched with thirst, suffered their last, utter defeat.

[1] G. A. Smith.

PLAIN OF ESDRAELON



SAMARIA

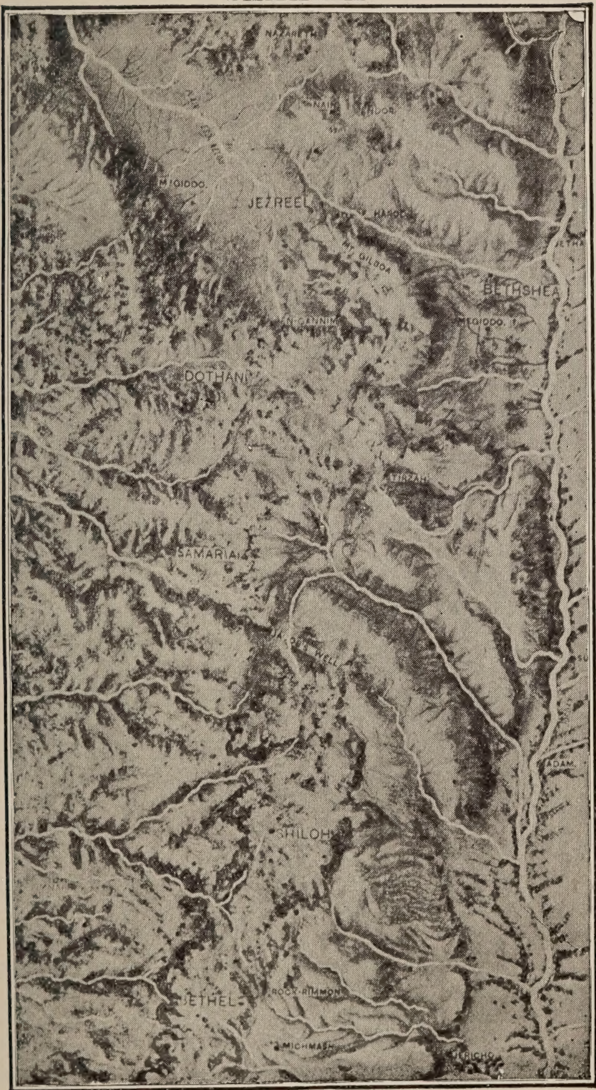
We have passed in review the northern section of the Central Range, and have entered the great depression which cut it in twain; now we climb the hills to the south, and once more stand on high ground. We enter what are known to most, if not all, as the Samaritan Hills. South of Esdraelon and the Nahr Jalûd, from Carmel to Beersheba, stretches an unbroken range of mountains. Since the survey of the Palestine Exploration Fund, it has, however, become possible for us " to discern certain natural groups and divisions that serve to bring to light the distinctive characteristics of the different parts of the country."[1] Two of these we shall denominate as the Northern and Southern Samaritan Hills.

Northern Samaria.—If the line of the Mount Carmel Ridge be extended to the southeast, we shall have the northern boundary of the Central Range, excepting that Mount Gilboa projects with Esdraelon on one side and the Plain of Beisan on the other. Its projection marks the axial division of the waterparting between the Sharon slope, and the descent into the Ghôr of the Jordan, which is here thrust to the east, as the summit of the Jordan slope is thrown back six to ten miles from the river. From this Central Ridge, on the same line as that from Mount Carmel extended, there are thrust into the Jordan Valley three or four parallel ridges divided by the basins of the Wadies Maleh, Bukei'a, and Far'ah, until Wady Ifjim is reached. This may be taken as the southernmost limit of this section, and its continuation is easily traced in a depression across the Plain of Salim, and further west, through the Sehel Mûkhneh into the great gap between the mountains of Ebal and Gerizim, and so past Nâblus down the Wady es Sh'air (*barley vale*) to the sea.

North of this line, the waterparting being to the east, a broad plateau is made, on which the highest peaks appear in little clusters, leaving between them expanding plains, and a series of high lateral valleys, from the center of the Gilboa Range to the Plain of Salim, opening each into the other. From these plains easy

[1] Saunders.

SAMARIA

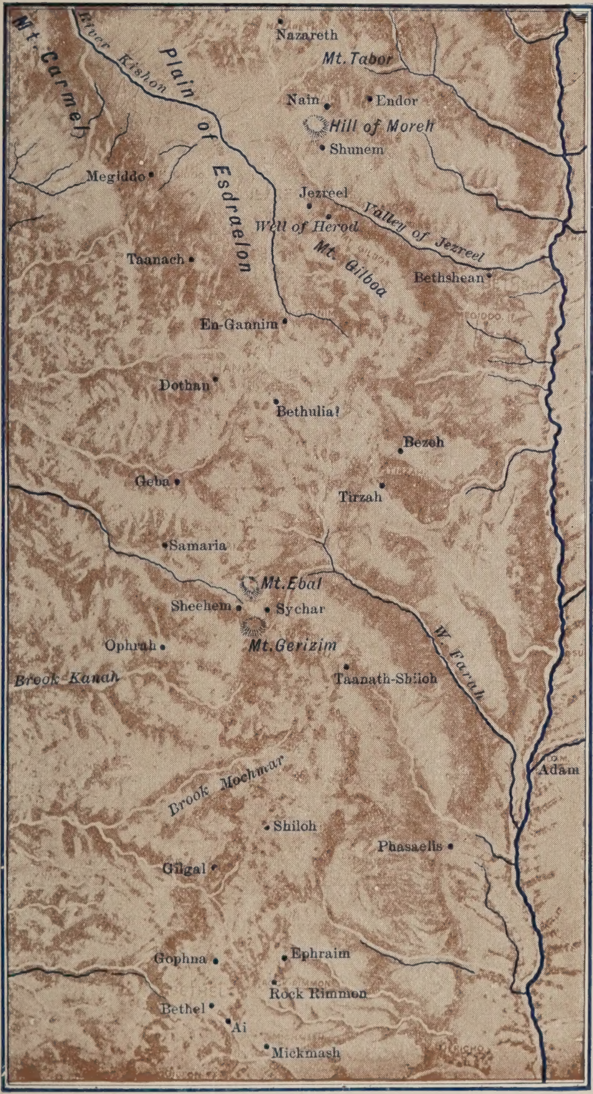

NAZARETH
NAIN
ENDOR
MEGIDDO.
JEZREEL
WELL OF HAROD
MT. GILBOA
BETHSHEA
EN-GANNIM
MEGIDDO.
DOTHAN
TIRZAH
SAMARIA
JACOB'S WELL
ADAM.
SHILOH
BETHEL
ROCK-RIMMON
MICHMASH
JERICHO

roads lead east into the Plain of Beisan and to the various fords of the Jordan, and west to the maritime plain, while the road from Nâblus to Beisan passes through the lateral valleys to the east, and from Nâblus to Jenîn leads first into the vale of Samaria, from there across the Murj el Ghŭrŭk; then with the Plain of Dothan on the left and the Plain of the Upper Selhab on the right, it opens by an easy pass into Esdraelon.

It is this openness of the whole country — these "outgoings of Mount Ephraim" (Josh. xvii. 18), "broad, fertile, and easy gradients" down Wady Sh'air to the coast; down Wady Far'ah to the Dâmieh ford and the Jabbok; down past Jenîn to Esdraelon— that is Samaria's chief characteristic, the key to its whole history. Open to the outside world, near to the Philistine Plain, near to the Phœnician cities, near to the Greek cities of the Decapolis, near to the great West as represented in Cæsarea, it has always been open to trade and to foreigners. Rich in its own resources, responsive to others, quick to develop, it attracted others to itself, and with them came luxury, temptation, toleration of false gods — then decadence, sin, destruction. Open to luxury, a temptress rather than tempted, ready to sell her birthright to the first foreigner, to imitate any new fashion, she bartered her best treasures for the contempt of others and the debasement of her own people. Open to idolatry, she left her own God and drew from Phœnicia not only a queen, but with her the worship of Ashtaroth, the Cyprian Venus, with its foul and licentious rites. Open to her foes, with roads accessible to chariots, she could make no successful resistance, but was swept through and through, despoiled of her riches, deprived of her inhabitants.

Southern Samaria. — The southern limit of Samaria, in an historical sense, was always a shifting one, but in a geographical one we mark it by the course of the Wady el Auja on the east, and the Wady of Deir Ballût and its headwaters, Wady el Jib, on the west, meeting as they do at the northern base of Tell Asur (3318 feet) a short distance north of Beitîn (*Bethel*). The Wady el Jib rises on the top of the plateau and makes a gradual descent to the valley by a gorge through the Sinjil Ridge running east and west, the fall being six hundred feet in three miles. Westward the ridge stands out abruptly, and at the village of

SAMARIA

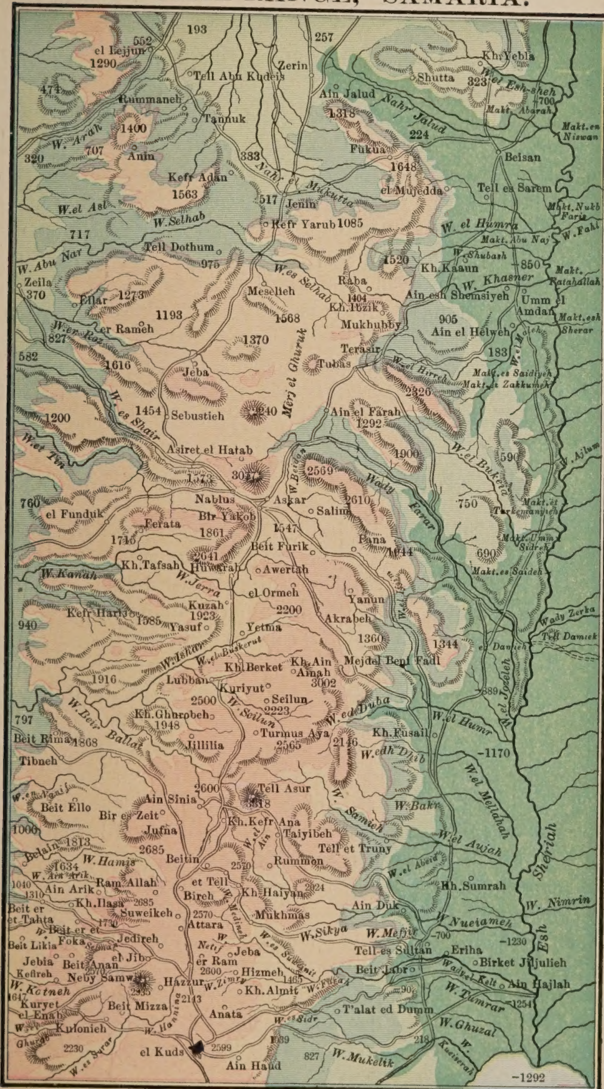

Mt. Carmel
River Kishon
Plain of Esdraelon
Nazareth
Mt. Tabor
Nain
Endor
Hill of Moreh
Shunem
Megiddo
Jezreel
Well of Herod
Valley of Jezreel
Mt. Gilboa
Taanach
Bethshean
En-Gannim
Dothan
Bethulia?
Bezeh
Geba
Tirzah
Samaria
Mt. Ebal
Shechem
Sychar
Mt. Gerizim
Ophrah
Brook Kanah
Taanath-Shiloh
W. Farah
Adam
Brook Mochmar
Shiloh
Phasaelis
Gilgal
Gophna
Ephraim
Rock Rimmon
Bethel
Ai
Mickmash

Jiljilia (2441 feet) drops 700 feet into the valley below. On the east, the Wady el Auja, with a length of about twelve miles, drops to the low hills, crosses the Ghôr, and empties into the Jordan where that river is 1200 feet below the sea level, a total fall of 3800 feet. The eastern face of the mountains here presents a remarkable contrast to that north of the Wady Ifjim. Instead of ranges of twelve miles in length, with fine open valleys between them, we have here an abrupt corrugated slope of some three miles, falling a distance of 2500 feet to the Jordan below, a high bulwark of mountains, the most difficult corner of the whole frontier. The waterparting in this section is again pushed some six miles nearer the Jordan, and on the ridge continues the same series of lateral valleys noticed in Northern Samaria. Through this plateau for thirteen miles, almost in a straight line, taking all the drainage between it and the Sinjil Ridge, runs Wady Ish'ar, the northern branch of Wady Deir Ballût. North from Wady Ish'ar to Jebel et Tôr (*Mount Gerizim*) the drainage is to the Wady Kanah. Viewed from the west the edge of the Central Range presents the appearance of summits 1000 to 1500 feet which gradually increase toward the waterparting to 2000 feet.

In the greater seclusion of this portion of Samaria is seen the reason why Samaria's political history was largely shaped by the geography of the northern half, and why this was debatable territory.

Let us now notice some of its cities, classifying them as the sanctuaries, capitals, and fortresses. Nâblus (SHECHEM). In the early dawn of the patriarchal age, Abraham, coming over Jordan, rested in the place of Shechem, and there built the first altar to God that the Holy Land had known (Gen. xii, 7). By the Israelites it was regarded as a holy place before they entered the land (Deut. xi, 29; Josh. viii, 33). By the Samaritans Shechem and Mount Gerizim, "this mountain," have been held sacred until this day (John iv, 21). Near it were Joseph's Tomb and Jacob's Well (Gen. xxxiii, 19; John iv, 6). Nâblus lies in the opening between Jebel Eslamiyeh (*Mount Ebal*) and Jebel et Tôr (*Mount Gerizim*), where are the springs that feed Wady es Sh'air. In the midst of a grassy valley, embowered in olive groves that

CENTRAL RANGE,—SAMARIA.



clothe Gerizim's overhanging bank, lies the whitewashed town. (See also plate 79.)

Seilum (SHILOH) was the great sanctuary of the house of Joseph, and abode of the Ark and Tabernacle for nearly 400 years. Its ruins lie in one of those soft, lateral valleys of Southern Samaria, off from the general road (Judges xxi, 19). "On the north and east the site is shut in by bare hills of gray limestone; on the south, the plateau looks down on a plain formerly covered by vineyards. A deep valley runs behind the town on the north, whose sides are filled with rock-cut tombs. Below the top of the hill there is a sort of irregular quadrangle. The rock has here been rudely hewn in two parallel scarps for over 400 feet, with a court between seventy-five feet wide sunk five feet below the outer surface."[1] This was probably the Court of the Tabernacle (Josh. xviii, i; Judges xxi, 21).

Teîasir (TIRZAH), after the extinction of the house of Jeroboam, became for a short time the capital city of Israel (1 Kings, xv, 33). It was famous for its beauty (Song of Solomon, vi, 4). Its name signifies "pleasant." Eleven miles northeast of Shechem is a small village with an air of antiquity, with old tombs and some caves, which Conder regards as its location.

SAMARIA, the capital of Israel under Omri, was destroyed by the Assyrians, rebuilt by Herod, and named Sebaste, in honor of Augustus, which is preserved in the present Sebûstieh. It was built on an isolated hill which rises in the center of an open and broad valley. The position is a strong one, its sides being some 400 feet high and terraced in every direction, either for cultivation or defense. The main ruins remaining are some of the columns of Herod's Cloister, which is said by Josephus to have made the entire circuit of the hill (Ant. xv, 8), and the ruins of the beautiful Crusaders' church of St. John the Baptist. (See also Plate 90.)

The fortresses of Samaria comprised the city of Samaria itself, which was strong enough to stand a three years' siege by the Assyrians, besides being as well located for the Phœnician alliance of Ahab as it was for the Roman alliance of Herod. It commanded the roads from the west up the Wady es Sh'air. No

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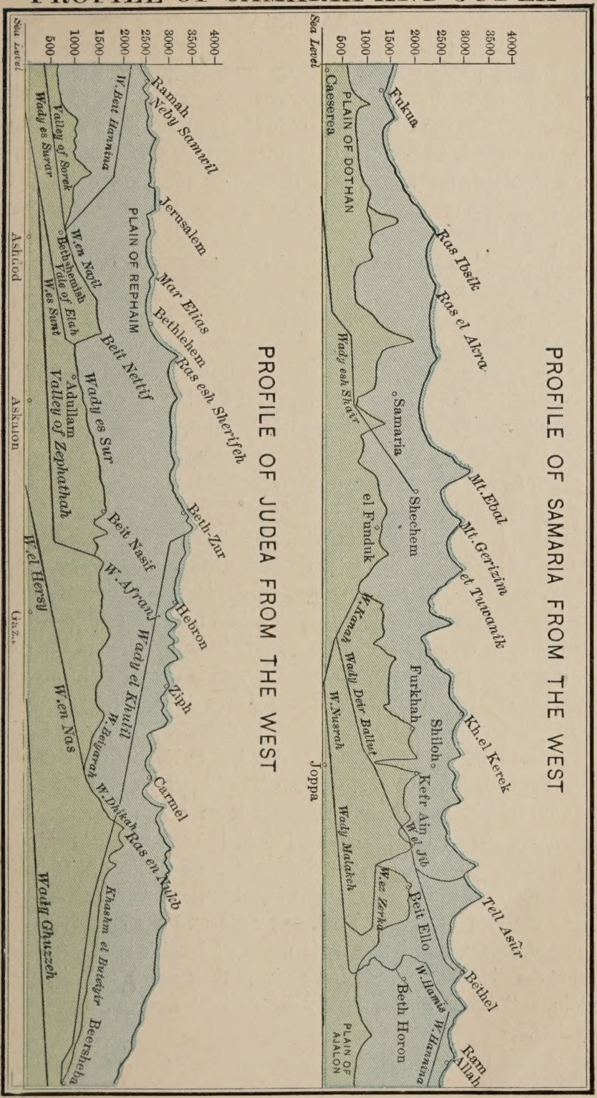
[1] Saunders.

PROFILE OF SAMARIA AND JUDEA



other great military road leads up from Sharon to the Central Ridge in its territory. On the north were the line of strong cities: Dor, on the coast; Megiddo (*Lejjun*), on the edge of Esdraelon, the key to Western Palestine; Jezreel (*Zerin*), strong only in a Phœnician alliance; and Beth-Shan (*Beisan*), the key to Eastern Palestine. Behind these were a second line: Dothan (*Tell Dothum*), Bethulia (*Methilieh*), and Tirzah (*Triasiz*), commanding the open way of the valleys of the Wady Selhab. The eastern side had no fortresses commanding the Jordan passes, as Gilead across Jordan was always held by the kings of Israel, and the strongholds commanding the desert roads were there, but the heads of the passes were guarded by Bezek (not identified), above Beth-Shan; Thebez (*Tubas*), at the top of Wady Bukirk, Taanath-Shiloh (*Tana*), above Wady Ifjim, and possibly Pir'athon (?), covering Wady Far'ah[1] The southern road along the Central Range was defended by strongholds on every commanding knoll, as Gilgal (*Jiljilia*) on the Sinjil Range, and later Korea and Alexandrium, neither of which has been fully identified.

One other city of Samaria, though neither a capital, a sanctuary, or a fortress, demands notice from its association with our Saviour and the woman at the well, and because certain critics, disputing in regard to its topography, have questioned the reliability of St. John's Gospel. Jacob's well is distinctly located as near the city of Shechem (Gen. xxxiii, 19; Josh. xxiv, 32).

In the fourth century, Eusebius, in describing his visit to the Holy Land, mentions Sychar as lying before Neapolis, also Shechem as in the suburbs of Neapolis. The Itinerary of the Bordeaux Pilgrim (about 333 A. D.) mentions it as a Roman mile from Shechem. The Abbot Daniel (1106 A. D.) speaks of "the hamlet of Jacob called Sichar," and adds, "Near this place, at half a verst away, is the town of Samaria, at present called Neapolis."

At the foot of Mount Ebal, one mile and three quarters east from Shechem, and half a mile north of Jacob's well, are a few ruins called Askar, which have given their name to the whole plain. "Askar may properly be derived from, or translated, Sychar."[2]

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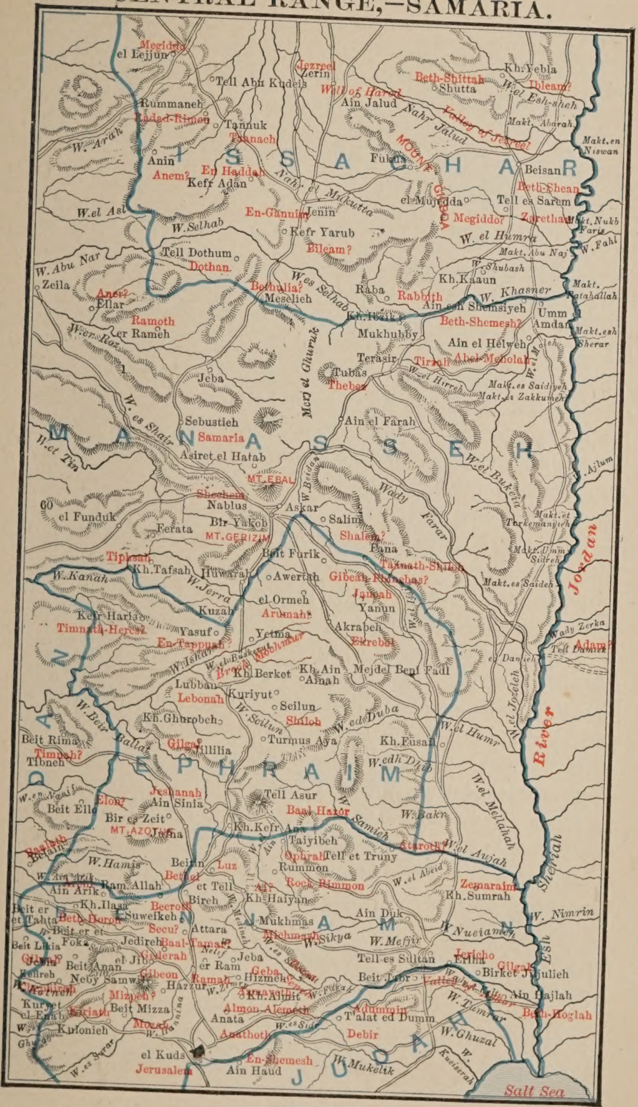
[1] G. A. Smith.

[2] Conder.

CENTRAL RANGE,—SAMARIA.



MOUNTAINS OF JUDEA

These also we shall divide into northern and southern groups. Heights of Judah and Benjamin.— The northern limit may be taken as the series of culminating points with the top above Attara (2791 feet) as its western point, Tell Asur (3318 feet) as its center, and the summit east of Et Taiyibeh (2391 feet) as its eastern limit. The southern limit we shall mark by a line drawn on the west through Wady Isman, and the southern branch of Wady es Sŭrâr to Bethlehem (*Beit Lahm*), and so to the east under Jebel Fureidîs (*little paradise*), and the gorge of Khureitûn to Wady Mu'alluk and the Salt Sea. This embraces that portion of the Central Range between Bethel and Bethlehem. The eastern edge of the ridge is marked by summits about 2600 feet in height. The western edge also has its line of hills some 2400 to 2500 feet in height. This line is marked by the ridge running from Attara to the northern brink of Wady Hamis and the succeeding peaks, of which Neby Samwil is one, and the top above Beit Mizza another. Between these, to the west and north and southwest of Jerusalem, lie the Plain of El Jib and the Plain of Rephaim, the western plateau of Jerusalem, fifteen miles in length by five miles in width. Here we have the sudden enlarging of the high lateral valleys which join the main line of communication. The western slope has two distinct features divided by the course of the Wady Malâkah; north of this point the hills and valleys are very intricate. As the Samaritan mountains run to the Plain of Sharon in gradually sloping ridges, so this section falls to the same plain, but by a series of terraces. Standing on the plain, the first terrace is represented by a line of heights 1000 to 1200 feet in height; at a distance of three or four miles arises a parallel series of superior heights 1700 to 2200 feet, and five miles further east the western edge of the highlands.

"South of the Wady Malâkah the Judean heights are characterized very remarkably and distinctly."[1] "Here the frowning mountains of Judea rise abruptly from the tract of hills at their

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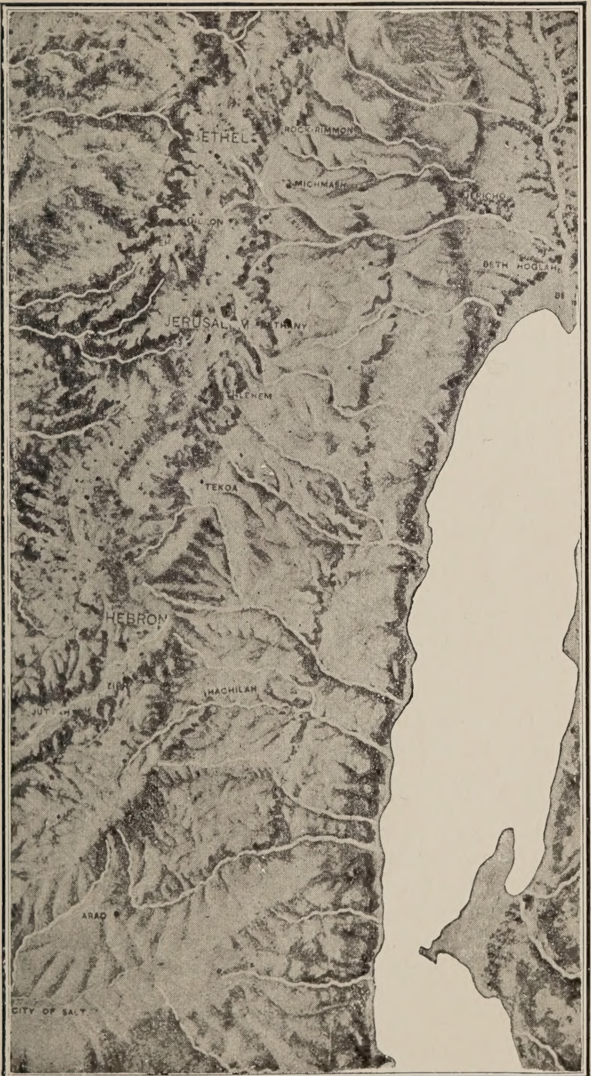
[1] Saunders.

JUDEA


ETHEL
ROCK RIMMON
MICHMASH
ERICHO
GILLON
BETH HOGLAH
JERUSAL M
ETHANY
HLEHEM
TEKOA
HEBRON
ZIPH
HACHILAH
JUTTAH
ARAD
CITY OF SALT

foot,"[1] and the highland is divided from the Shephelah hills by a succession of valleys running north and south. Pass down the first wady south of Wady Malâkah; it is Wady Selman (*Solomon*) which enters the Plain of Ajalon. Coming from the sea the ground rises steadily to 960 feet, then drops suddenly into the Vale of Ajalon to 685 feet. "East of the plain the mountains of Judea rise rapidly and reach an altitude of 2172 feet two miles from their base on the edge of the plain; about three miles further east the altitude is 2621 feet." Down these steep slopes went the roads to the plain, none of them broader than Beth-Horon, up which the road to Jerusalem now runs, none of them easier than Wady Surar, up which is the railroad.

On the east, the descent to the Jordan and Dead Sea is from 2600 feet above the sea-level to 1292 feet below, a total of nearly 4000 feet; the distance is but twelve miles. The bottom of the mountains above Wady Kelt presents a rocky face which, at Jebel Quarantania (the traditional mountain of Christ's temptation), towers 1000 feet above the Plain of Jericho. For the next five miles they give place to a slope, which in a distance of four miles ascends 2000 feet. Further south the cliffs reappear skirting the Salt Sea. North of Wady Kelt the precipitous wall is the abrupt termination of a series of ridges that descend rapidly from a second line of summits west and above Wady es Suweinit. South of Wady Kelt the slopes are furrowed with ravines through which the roads from Jerusalem to Jericho pass. Further, the cliffs from the eastern edge of the Plain of El Bukei'a, which has as its western limit the ridge running down to the Wady Nar, and the Greek convent of Mar Saba with an elevation of 3000 feet above the Salt Sea.

In the extreme south, the slope passes from the rugged valley of Wady en Nar (*Kidron*) to rolling chalk downs, over which passes the road from Jerusalem to Engedi. Above this lower and diversified terrace, throughout its whole length, is another well-marked ridge embracing between it and the eastern edge of the Judean highlands the eastern plateau of Jerusalem.

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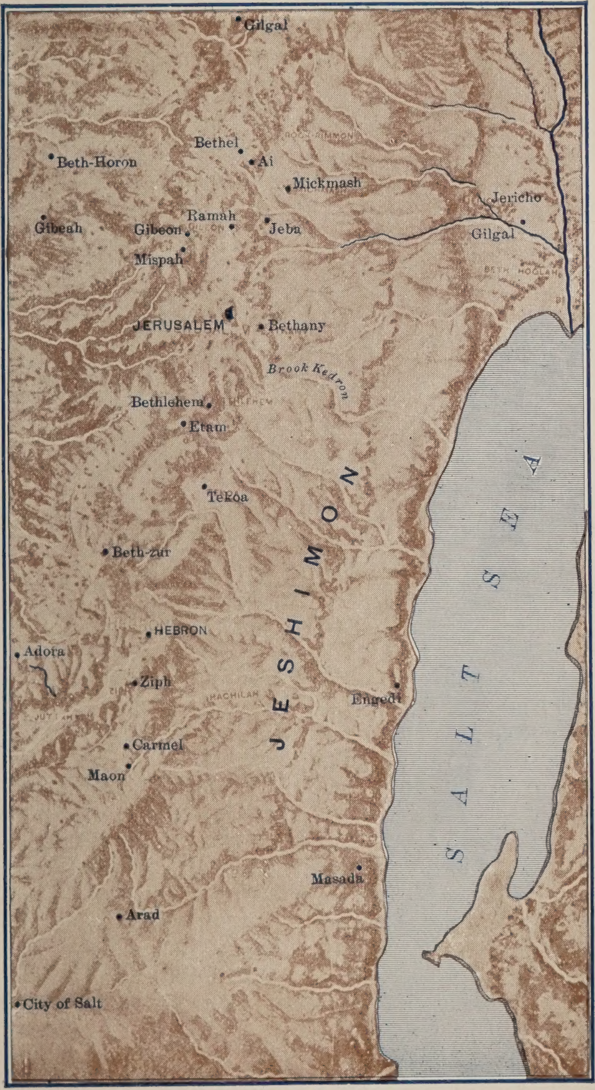
[1] Robinson.

JUDEA


Gilgal
ROCK RIMMON
Bethel
Ai
Beth-Horon
Mickmash
Jericho
Gibeah
Gibeon
Ramah
Jeba
Gilgal
Mispah
BETH HOGLAH
JERUSALEM
Bethany
Brook Kedron
Bethlehem
Etam
Tekoa
JESHIMON
SALT SEA
Beth-zur
HEBRON
Adora
Ziph
Engedi
Carmel
Maon
Masada
Arad
City of Salt

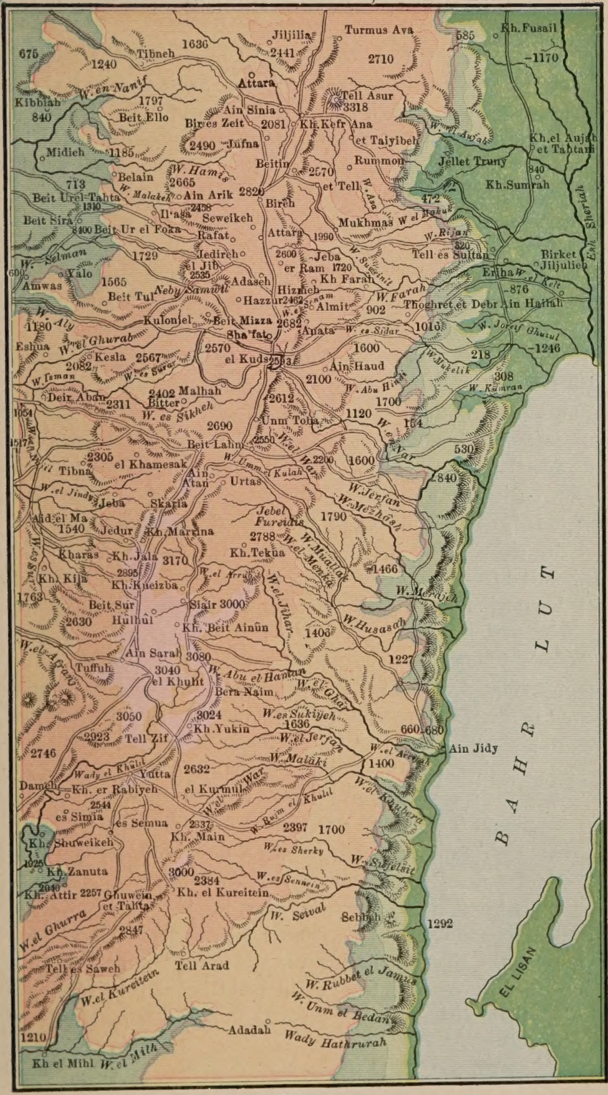
HILL COUNTRY OF JUDAH

This section from Bethlehem to beyond Hebron is at once distinguished by an immediate rise in elevation. At Tekua it is 2798 feet, at Er Rameh, just north of Hebron, it reaches 3546 feet; thence it gradually descends until it rolls off into the Negeb or South Country. Its western boundary is the valley dividing the mountains from the Shephelah; its eastern, the shores of the Salt Sea, between which and the highlands lay the desert known as the Jeshimon (*solitude or devastation*), divided into its triple succession of terraces. Conder thus describes the northern portion: "On every side were other ridges equally white, steep, and narrow; their sides were seamed by innumerable torrent-beds: their summits were sharp and rugged in outline. These ridges stood almost isolated between broad, flat valleys of soft, white marl scattered with flints and with a pebbly torrent-course in the middle. There was not a tree visible, scarcely even a thorny shrub; the whole was like the dry basin of a former sea, scoured by the rains." Canon Tristam writes of its southern portion: "Nothing could surpass the mountain range in repulsive desolation. Rocks there were, great and small stones, loose and sharp, but no other existing thing. It is neither grand, desolate, nor wild, but utter barrenness."

South of Hebron, a plateau slopes gently by steps into the South Country. This plateau is divided by the great valley and wady of El Khûhl which runs from north of Hebron to Beersheba. It consists of a good grazing country, but, the rock being porous, it has no water except that stored in cisterns.

Judea has its characteristics; its general impression is that of a featureless succession of gray, stony moorland, through whose scant herbage protrude patches of bare white limestone, blistered by the blazing sun in a waterless land; shadeless slopes on which lie flat-roofed villages, beneath which a few vines, olive, and fig-trees struggle for existence; wadies that are the dry beds of winter torrents; a mountain fastness secure from its isolation; a people to whose very doors came the solitude of the desert, before whose eyes lay a howling waste. The influence

CENTRAL RANGE,—JUDEA



of such scenes on its history was to make it less attractive, thereby lengthening its days of freedom. Samaria absorbed into itself foreigners with their luxury and idolatry, Judea the Semite of the desert, with his simplicity and rugged morality. The influence of locality on the people was to render them morally "most potential and famous"; "hence too sprang the defects of her virtues — her selfishness, provincialism and bigotry."

It was a land of shepherds, patriarchs (Gen. xxxvii, 16), prophets (Amos vii, 15). Kings (2 Sam. vii, 8) sprang from this class, and when Christ would come nearest to the people of Judea it was under the figure of the Good Shepherd (John x). "A vineyard on a hill of olives, with the fence and the stones gathered out, and the tower in the midst of it, is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah"[1] (Isa. v. i; Matt. xxi, 33.) The question suggests itself, Was it ever the rich land pictured by the ancients? Read Jacob's blessing (Gen. xlix, 11, 12) to his son Judah, and the report of the spies (Num. xiii, 23, 24). Is not the change that has passed upon the land and its cause explained in the prophecy of Isaiah (Isa. vii, 20–25), and does not Jeremiah foretell that after the restoration its prosperity shall be pastoral?

Judea's towns have been either fenced cities, shrines, or country villages. The former crowned the hill-tops commanding its borders, the agricultural communities lay chiefly on the eastern plateau and that to the southeast of Hebron. Its sanctuaries — Bethel, Kirjath-Jearim, Hebron, and Beersheba — all, excepting the second, lay on the road that ran through the land. Jerusalem, which was both a fortress and a sanctuary, lay in the center. Unlike other capitals, she had none of the natural conditions of a great city. Professor G. A. Smith, who has most beautifully brought out this point says, in closing, "And yet it was here that she arose who, more than Athens and more than Rome, taught the nations justice, and gave her name to the ideal city men are ever striving to build on earth, to the city of God that shall one day descend from heaven — the new Jerusalem."

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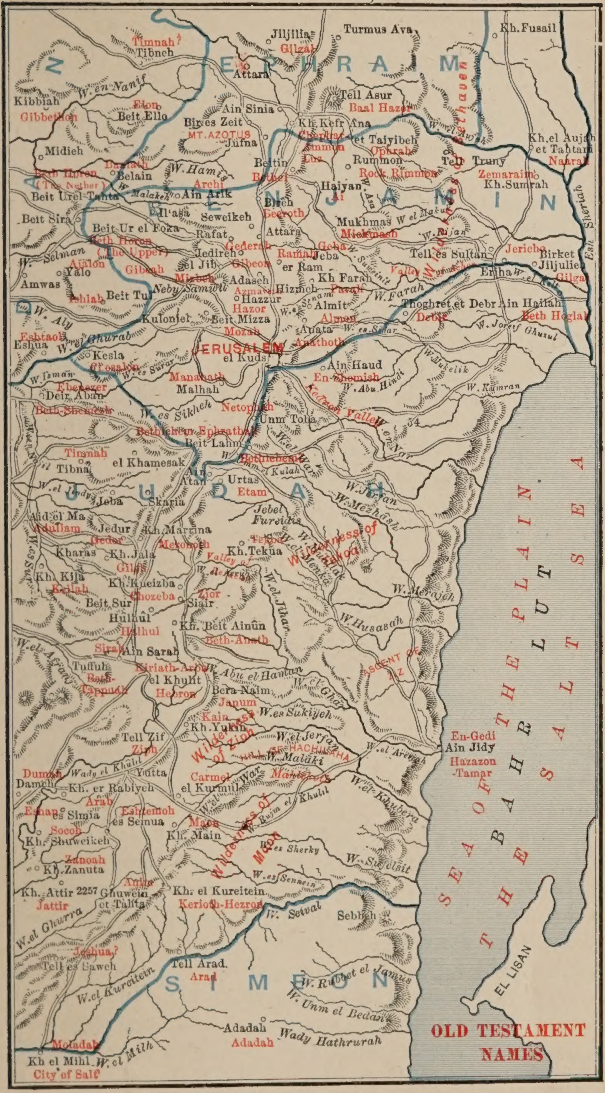
[1] Stanley.

CENTRAL RANGE,—JUDEA



From the edge of the eastern watershed project three rocky spurs. The most northern runs first due east, and then, taking a sudden turn to the south, is known as the Mount of Olives. On the other two are built the city of Jerusalem. So many times has the city been destroyed and so great have been the accumulations of debris in its hollows, that to determine the contour of its original site would be impossible had not the original rock-levels been pretty generally ascertained by Messrs. Conder, Warren, Robinson, and Schick.

The height of these ridges is about 2500 feet. They are separated from the central ridge on the west and south, and from the Mount of Olives on the east, by ravines unusually deep and precipitous. These ravines — the Kidron and Hinnom — starting from the level of the ridge, unite just below the city, and as one form the Wady en Nar. Their fall to the point of junction is 600 feet, and so close do they keep to the foot of the promontory as to leave on the beholder the impression of a ditch at the foot of a fortress rather than of valleys formed by nature."[1] Between them ran a third and similar ravine called the Tyropœon (*cheesemakers'*) Valley, which divides the city into two parts. One other ravine opened into the Kidron on its western side. We are now prepared to observe that "the western spur leaves the watershed in a southeasterly direction, contracts into a very narrow causeway, expands again, and terminates in a sudden and inaccessible precipice. The eastern spur is very much, indeed almost exactly, of the same form on a lesser scale."[2]

The city is thus divided into four parts, the southwestern or highest being Zion (*sunny*), the northwestern Acra, while the eastern has been identified as Ophel on its southern portion, Moriah in its central portion, and north of the narrow neck Bezetha (*new town*). These are the generally accepted identifications, but the whole subject of Jerusalem topography is a difficult and tangled one. (See, also, Plates 86, 88, 99½, 102, 121–124, 126½, 130, 133, 136, 139, 140, 141.)

What are the approaches to Jerusalem? To cross the waterless region this side of Jordan, the start must be made from some

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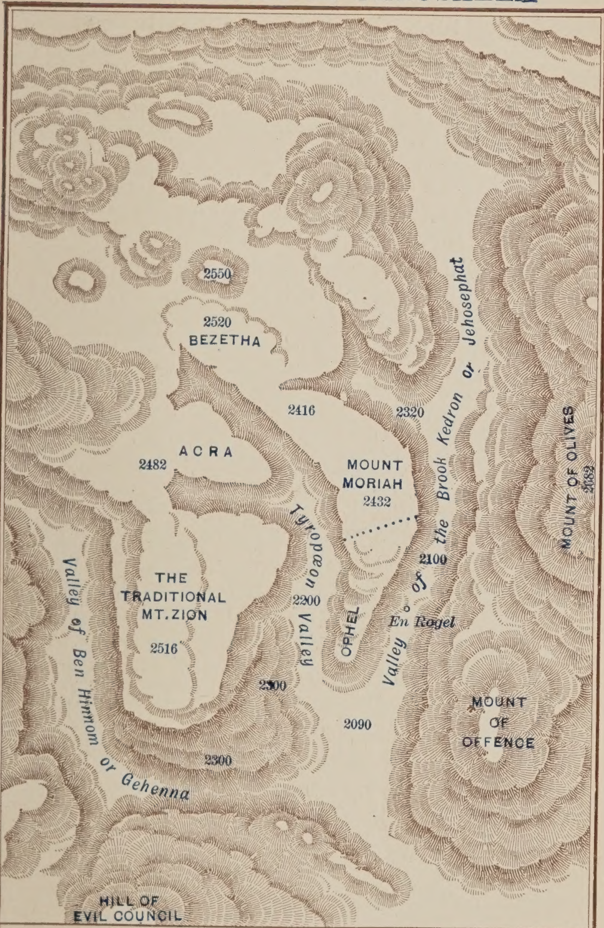
[1] St. Clair. [2] Henderson.

TOPOGRAPHY OF JERUSALEM



TOPOGRAPHY OF

JERUSALEM

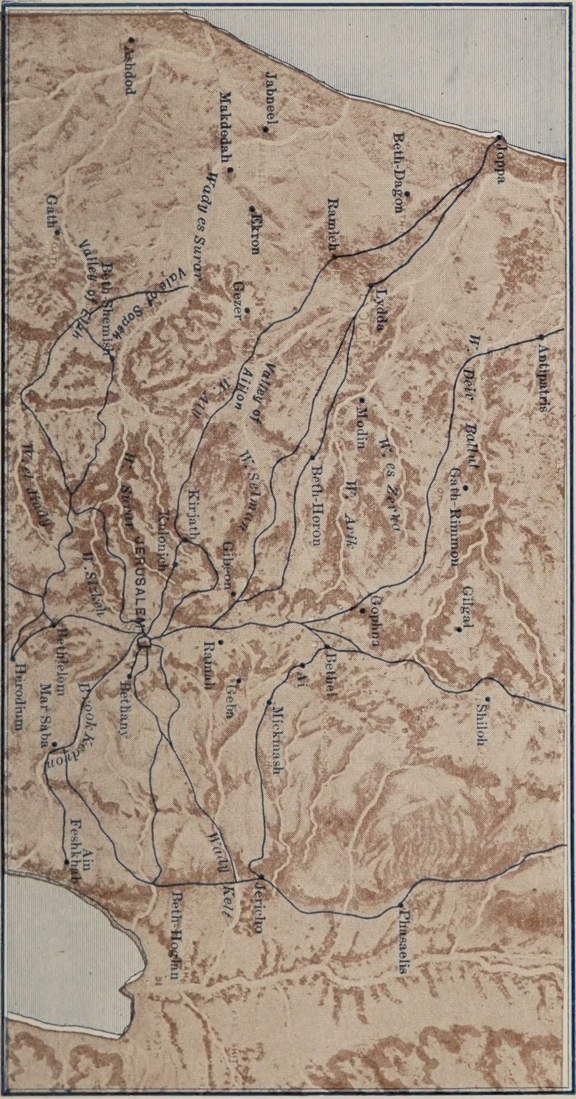
ACCORDING TO TRADITION AND ITS
PRESENT GEOGRAPHICAL NAMES.

spring. There are only three of them: Ain Sultan (*Jericho*), Ain Feshkhah, and Ain Jidi (*Engedi*). Three roads lead from Jericho: the ancient trade route, up which Joshua went, north along the ridge to Michmash, by Ai, to Bethel; the middle, or pilgrim, road, shortest but most difficult, over Mount Olivet; the southern, that of David, Ruth, and Naomi, over the plain to Mar Saba, where it is joined by the road from Ain Feshkhah. Here the road divides, one branch going west to Bethlehem, and the other following the Wady en Nar to Jerusalem.

From the north the Nâblus road, passing through Bethel, is joined by the road from Jericho just mentioned, and on the west, by the road from Cæsarea, *via* Antipatris, up the ridge between Wady Deir Ballût and Wady ez Zerka past Gophna. This is the road down which Paul was taken at night (Acts xxiv, 31), and up which Titus led his legions to the great siege of Jerusalem. Continuing, the main road from Bethel again receives, when near Rameh, a road from the west coming from Gibeon, Lydda, and Joppa. Just east of Gibeon (*El Jib*) this road forks; the northern branch descends through the two Beth-Horons into the valley of the Wady Malâkeh, and so past Modin (*Midieh*) to Lydda. This was the way down which the Canaanites fled before Joshua, where Nicanor failed, the route of Cestius Gallus, and that of the first Crusaders. The southern branch led down Wady Selmân into the Vale of Ajalon. Up and down this route went the armies of Israel and Philistia, a thousand years later those of the Maccabees and Syrians, and still another thousand the Crusaders and the armies of Saladin. These roads all approached Jerusalem from the north.

To the west, from the Jaffa gate, goes the road through Kŭlônieh to Kirjath-Jearim, then down Wady Aly to Ajalon, past Gezer to Ramleh and Joppa. This, for ages, has been the great route to and from the coast, and the history of Gezer, commanding its mouth, may be considered its own. The next road to the south crosses the Plain of Rephaim southwest of the city, hence it plunges into the defiles of Wady Sŭrâr, or Vale of Sorek, to the Philistine Plain. This was the route the Philistines came in Saul and David's time, and up it now comes the railroad.

APPROACHES TO JERUSALEM



THE NEGEB

The Negeb (*dry land*), or, as it is translated in the Bible, the "South Country," is the southernmost section of the great Central Ridge. It is generally regarded as that portion from Beersheba southward to the Desert of the Tîh, but the references in the Old Testament history make its northern boundary close to Hebron, and to embrace in it the towns of Maon, Carmel, Ziph, and Jutta (Josh. xv, 55).

We cannot go wrong in placing its southern border as the Shur, *or wall* of cliffs, 400 feet high, which form the edge of the Desert of the Tîh, overlooking Wady Garaiyeh, just south of Jebel Araif. Its eastern boundary is the western edge of the Arabeh, and its western limit Wady el Arish, or Brook of Egypt.

Within these limits we may define districts, based on its natural fertility, which will help us grasp more easily its features. As we leave the group of Hebron mountains, we find the hills breaking down in a terraced plateau towards Beersheba and Wady es Seba, through the midst of which still run the mountains east of Wady Khûlil, and which are continued as far south as our study.

This may be taken as our first, or most fertile section. Now, west of the line of hills, east and south of Beersheba, to the Wady Arish, lies a series of rugged ridges, running east and west, of limited vegetation in the spring, but which in summer is bare and brown. East of the hills farthest north is the plateau on which Tel Arad is situated, extending, we may say, south to Wady Rakhameh. Then, with still decreasing vegetation, a section extending to Wady Marreh and Wady Maderah. Here the fertility of the Negeb may be said to end, and the remaining portion, extending to Wady Jerafeh, is a veritable desert.[1] West of this last is the Kedesh district, an oasis exceedingly green and well watered.

In ancient times it was more fertile, as the grape mounds testify, and in the fourth century it supported a large Christian population, but now it is a literal fulfilment of the prophecy of Jeremiah (Jer. xiii, 19). (See Plates 63, 72.)

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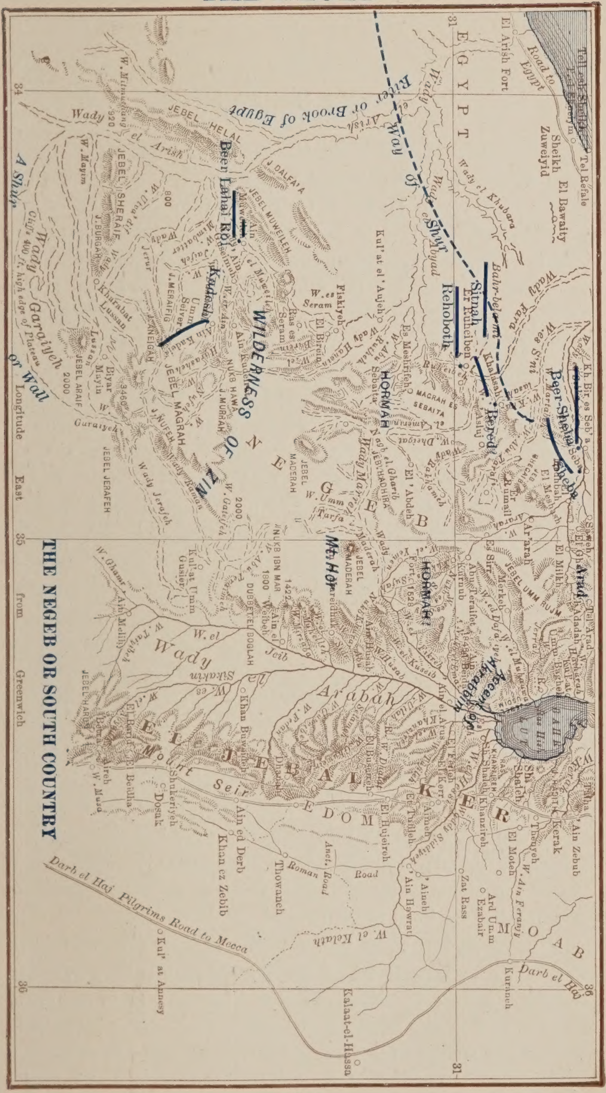
[1] Palmer.

THE NEGEB


THE NEGEB OR SOUTH COUNTRY
EGYPT
NEGEB
WILDERNESS OF ZIN
EL JEBAL
Mount Seir
EDOM
MOAB
KERAK
BAHR LUT
River or Brook of Egypt
Way of Shur
Wady el Arish
JEBEL HELAL
JEBEL MUWEILEH
J. DALFA'A
Beer Lahai Roi
Kadesh
Ain Kadeis
Rehoboth
Er Ruheibeh
Sitnah
Khalasah
Bered
Beer-Sheba
Sheba
Bir es Seb'a
Arad
Tell Arad
HORMAH
Mt. Hor
JEBEL MADERAH
Akrabbim
Ascent of Akrabbim
Arabah
Wady Jeib
Khan ez Zebib
Ain ed Derb
Roman Road
Darb el Haj Pilgrims Road to Mecca
Kul'at el 'Aujeh
Kul'at Umm Gusiery
Kalaat-el-Hassa
Kul' at Annesy
Wady Garaiyeh
A Shur or Wall
Cliffs 400 ft. high edge of Plateau
Road to Egypt
El Arish Fort
Tell esh Sheikh
Tel Refale
Sheikh Zuweiyid
El Bawaity
Wady Fara
Ar'arah
El Milh
JEBEL UMM RUJM
Zat Rass
Ard Umm Ezabair
Kurineh
Ain Zebub
Theniyeh
El Moteh
Dhana
Bussaireh
Shubek
Thowaneh
W. el Kelath
Dubbet el Boglah
Nukb Ibn Mar
Nukb Hawa
J. Murrah
J. Nufeh
J. Merraifig
J. Aneigah
Jebel Magrah
Jebel Araif
Jebel Jerafeh
Jebel Sheraif
W. Jerafeh
Wady Garaiyeh
34
35
36
31
East from Greenwich
Longitude

THE HAURAN

The mountains of Abarim (*those-on-the-other-side*) was the name applicable to the whole Eastern Range. From the lofty summit of Mount Hermon to Edom they presented to the eye an unbroken line of lofty heights more than 2000 feet in height. Between the deep trench of the Jordan and the desert's edge, Eastern Palestine lay thirty miles broad. In the Hauran it widened to eighty miles. A country high, healthy, "cool-blowing," well-watered, fertile; a section of forests, orchards, and fragrant shade; hills swarming with cattle, camels, and sheep; a land of great promise, but one never fulfilled, owing to its openness to the desert, to the ceaseless tide of the "children of the East" rolling in upon it.

It is divided into three sections by the rivers Yarmuk, Jabbok, and the Arnon, each with strongly marked physical features.

The most northerly, from the base of Hermon and the territory of Damascus to the river Yarmuk, is the Land of Bashan or the Hauran. This whole section was at a comparatively modern period covered by a volcanic deposit. (Plate 5.) Its soil is red loam resting on a bed of ashes, and is peculiarly rich and productive. "The center of this northern province is a great plain, perhaps fifty miles long by twenty broad, scarcely broken by a hill, and almost absolutely treeless. This is the Hauran proper. To the west of this, above the Jordan, is the hilly and once well-wooded district of the Jaulan"; to the east the vast lava field of El Lejah, with its extinct volcanoes; "and in the south-east the high range of Jebel Hauran or Jebel ed Druz. All beyond is desert, draining to the Euphrates."[1] Through the Jaulan run also a series of extinct volcanic cones. Its rocks are igneous, mainly hard black basalt.

Let us designate more minutely the various parts of this section. The eastern shore of the Sea of Galilee has ever been connected politically with Galilee and has no part in our present study. Above the lake, on the heights extending eastward to the Nahr er Rukkad (at some period it seems to have given its

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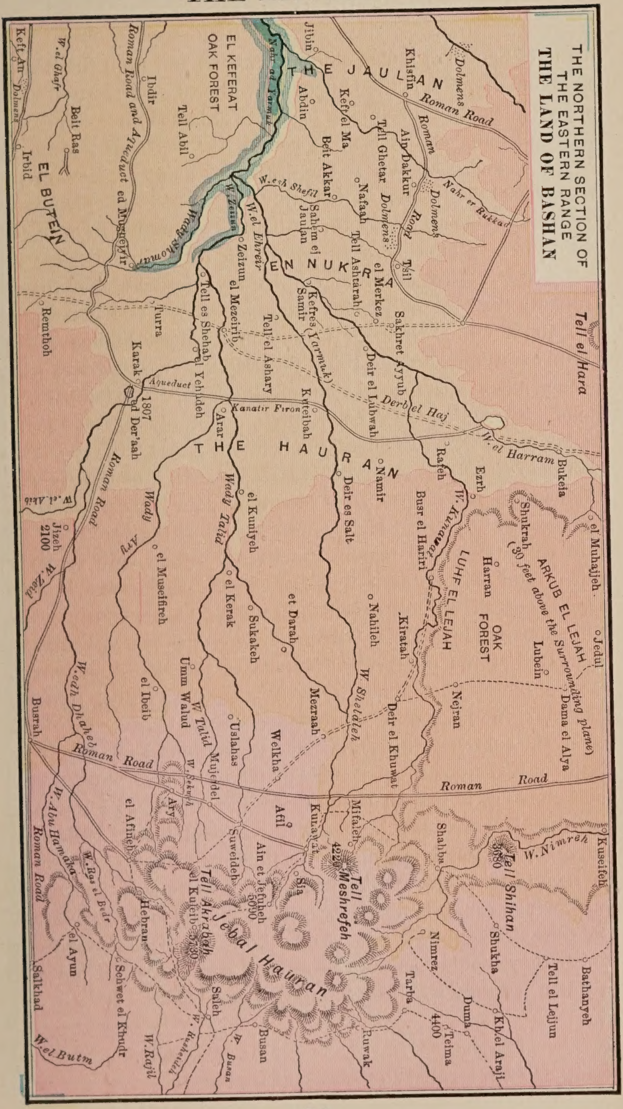
[1] G. A. Smith.

THE HAURAN


THE NORTHERN SECTION OF
THE EASTERN RANGE
THE LAND OF BASHAN
THE JAULAN
EN NUKRA
THE HAURAN
EL BUTEIN
EL KEFERAT
OAK FOREST
LUHF EL LEJAH
ARKUB EL LEJAH
(30 feet above the surrounding plane)
OAK FOREST
Jebal Hauran
Roman Road
Roman Road and Aqueduct
Aqueduct
Derb el Haj
Dolmens
Nahr ed Yarmuk
Nahr er Rukkad
Wady Shomar
W. Zeizun
W. el Ehreir
W. esh Shefil
W. el Ghafr
W. el Harram
W. Kanawat
W. Shelaleh
Wady Talid
W. Talid
Wady Ary
W. Zeid
W. edh Dhaheb
W. Abu Hamaka
W. Ras el Bedr
W. el Butm
W. Rajil
W. Rusheidah
W. Busan
W. Sekuyeh
W. Nimreh
W. el Akib
Yarmuk
Jibin
Abdin
Khisfin
Kefr el Ma
Tell Ghetar
Aip Dakkur
Beit Akkar
Nafaah
Sahem ej Jaulan
Tell Ashtarah
el Merkez
Tsil
Sakhret Ayyub
Kefres Samir
Deir el Lubwah
Tell el Ashary
Kuteibah
Kanatir Firon
Zeizun
el Mezeirib
Tell es Shehab
Tell Yehudeh
Arar
Tell el Hara
Bukeia
Rafeh
Ezrh
Shukrah
Harran
Lubein
el Muhajjeh
Jedul
Dama el Alya
Nejran
Busr el Hariri
Kiratah
Deir el Khuwat
Namir
Deir es Salt
Nahileh
el Kuniyeh
et Darah
el Kerak
Sukakeh
Mezraah
Welkha
Uslahas
Mujeidel
Afil
Kunawat
Mifaleh
Tell Meshrefeh
4220
Shahba
Tell Shihan
3680
Kuseifeh
Shukha
Nimrez
Tarba
Duma
Teima
4400
Kh. el Araji
Tell el Lejjun
Bathanyeh
Ain et Jefuheh
6090
Sia
Suweideh
el Kuleib
Tell Akrabeh
5730
Saleh
Busan
Ruwak
Hebran
Schwet el Khudr
el Ayun
Salkhad
Ary
el Afineh
Umm Walud
el Ibeib
el Museifreh
Busrah
Jizeh
2100
ed Der'aah
1807
Karak
Turra
Remthoh
Ibdir
Tell Abil
Beit Ras
Irbid
Keft An
ed Muzeirib

name to Sahem ej Jaulan still farther east) and from the Jabbok to Mount Hermon is the Jaulan, divided into a northern or wild, rocky region, and a southern or more cultivated one. This was the Gaulanitis of the Roman period, the northern portion of which was also known as the district of Paneas. East of the Jaulan was the Hauran in its narrowest sense, a wide plain with indefinite limits to the south. Auranitis is another form of the word. The southeastern portion of the plain is now called En Nukra (*the hollow hearth*) from its low position, and this is probably the part of Philip's tetrarchy known as Batanea, the Bashan of Old Testament history in its most limited sense. Further east, raised about thirty feet, lay the two vast lava beds twenty miles square, the Lejah and the Sufa, "the tempests in stone," divided by the Wady Nimreh, doubtfully regarded as the ARGOB of the Old Testament, but without doubt "the two Trachones (Trachonitis) lying behind Damascus"[1] of the Greeks. On the southeast rise the Druz Mountains, the highest peaks being 5090 and 5730 feet high, sentinels against the desert.

In early times this region was thickly settled with its sixty cities (Deut. iii, 4), as it was later in the Greek and Roman period, but all were abandoned, probably, at the epoch of the Mohammedan invasion. "Every one who has visited Kunawat is amazed at the number and variety of the ruined buildings, castles, temples, churches, convents, theater, baths, palaces, reservoirs, underground apartments, costly tombs."[2] "Old Edrei, the subterranean labyrinthine residence of King Og,"[3] as distinguished from the rich ruins of the Greek and Roman city built above it, is said to extend under the whole of Ed Der'aah, and may be taken as a sample of the ancient towns built as a refuge for the whole population in times of danger — vast subterranean cities, with streets, residences, storehouses, and reservoirs, which could stand a siege so long as food and water lasted and their air-supply was not cut off. Some find traditions[4] from which they would identify this as the Land of Uz. The Book of Job is certainly a perfect description of its life.

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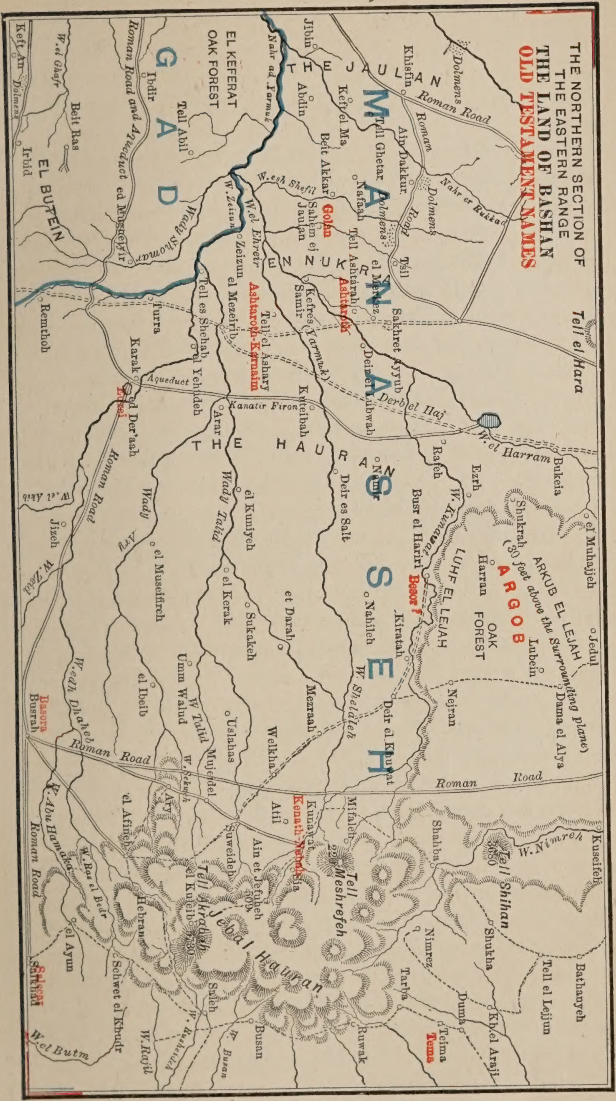
[1] Strabo.

[2] Dr. S. Merrill.

[3] Dr. Wetzstein.

[4] Olyphant.

THE HAURAN


THE NORTHERN SECTION OF THE EASTERN RANGE
THE LAND OF BASHAN
OLD TESTAMENT NAMES
THE JAULAN
MANASSEH
GAD
EN NUKRA
THE HAURAN
ARGOB
ARKUB EL LEJAH (30 feet above the surrounding plane)
LUHF EL LEJAH
OAK FOREST
EL KEFERAT OAK FOREST
EL BUTEIN
Jebal Hauran
Tell el Hara
Dolmens
Roman Road
Khisfin
Roman
Nahr er Rukkad
Ain Dakkur
Road
Tsil
Tell Ghetar
Dolmens
Nafaah
Kefr el Ma
Beit Akkar
Golan
Sahem ej Jaulan
Tell Ashtarah
Ashtaroth
el Merkez
Sakhret Ayyub
Deir el Lubwah
Jibin
Abdin
Nahr ed Yarmuk
W. esh Shefil
W. Zeizun
W. el Ehreir
Zeizun
el Mezeirib
Ashteroth-Karnaim
Tell el Ashary
Kefres
Samir
Yarmuk
Derb el Haj
W. el Harram
Bukeia
el Muhajjeh
Jedul
Ezrh
Shukrah
Harran
Lubein
Dama el Alya
Nejran
Rafeh
W. Kunawat
Busr el Hariri
Bosor
Kiratah
Nahileh
W. Shelaleh
Deir el Khuneat
Kuteibah
Nemir
Deir es Salt
Kanatir Firon
Arar
Wady Talid
el Kuniyeh
el Kerak
Sukakeh
et Darah
Mezraah
Welkha
Tell es Shehab
Tell Yehudeh
Tell Abil
Ibdir
Roman Road and Aqueduct
ed Muzeirib
Wady Shomar
Beit Ras
W. el Ghafr
Irbid
Keft Ain
Dolmens
Remthob
Turra
Karak
Aqueduct
ed Der'aah
Edrei
Roman Road
Wady Aryk
W. el Aryk
Jizeh
W. Zeidi
el Museifireh
el Ibeib
Umm Walud
W. Talid
Uslahas
Mujeidel
W. Zeidi
Busrah
Basora
W. edh Dhaheb
Roman Road
el Afineh
Aryk
Suweideh
Ain et Jefuneh
Atil
Kenath-Nobah
Kunawat
Mifaleh
Tell Meshrefeh
Shahba
Roman Road
W. Nimreh
Kuseifeh
Tell Shihan
Shukha
Nimrez
Tell el Lejjun
Bathanyeh
Tarba
Duma
Kh. el Arajl
Teima
Tema
Ruwak
Busan
W. Buzan
Tell Kuleib
Tell Akrabeh
Saleh
W. Rajil
W. Ras el Bedr
Hebran
Schwet el Khudr
W. Abu Hamaka
Roman Road
el Ayun
Salkhad
Salcah
W. el Butm
5680
2260
5900
5730

MOUNT GILEAD

The central section of the Eastern Range is Mount Gilead. The river Yarmuk, which, with its affluents, drains the whole of the Hauran, is its northern boundary, and Wady Hesban its southern. Once across the Yarmuk, and the physical features change; basalt and lava give place to soft limestone, the ground begins to rise, and the hillsides are covered with extensive oak forests. We pass the watershed of the Yarmuk at 1200 to 1800 feet, and enter the triangular basin of the Wady el Arab, "the great water-power and reservoir of this part of 'Ajlun. No other valley in this country can rival it in fertility."[1] The olive and grape were once cultivated here, but now the high ridges of the Jebel Ajlun, reaching to the Jabbok, are covered with a fine growth of forest oaks, the finest in Palestine; its glades with oleanders and caper shrubs; the open plains to the east with wheat and maize, and its moors are fragrant with herbs (Gen. xxxvii, 25; Jer. viii, 22; xlvi, 11).

Through the center of the country breaks the deep valley of the river Jabbok, or Yabbok, 2000 feet in depth; a shallow stream, always fordable, always bright with sunlight, cultivation, and animal life, "and, at a distance, of a blue-gray color, which brings it its present name of the Zerka." Through the valley, all the way from the Jordan to the desert, runs the ancient high road, the great trade route. South of the Jabbok we attain to still greater heights (3500 feet), "but the ridges and forests alike diminish, till by the north end of the Dead Sea the country assumes the form of an absolutely treeless plateau, in winter bleak, in summer breezy and fragrant. Eastward it is separated from the desert by rolling hills."[2] This is the Belka (*empty*) district, stretching to the Arnon.

Gilead, in sacred history, is full of interest. Jacob, at a ford of the Jabbok (*Ye 'abbek = he wrestles*), gave the river its name (Gen. xxxii, 22). From her territory came two deliverers in the time of the Judges (Judges x, 3, 5; xi). Her people rescued the dead body of Israel's first king (1 Sam. xxxi, 11); to her fled

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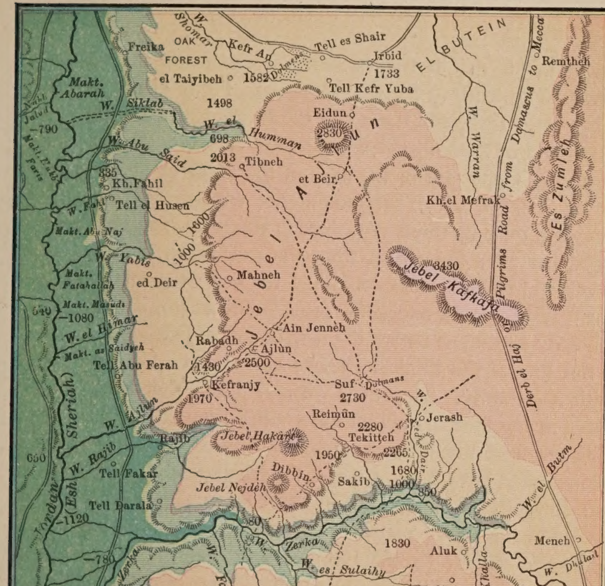
[1] Schumacher.

[2] G. A. Smith.

EASTERN RANGE MT. GILEAD



THE CENTRAL SECTION OF THE EASTERN RANGE

MOUNT GILEAD

LAND OF AMMON

David in his day of trial (II Sam. xvii, 22), and in her forests Absalom perished (II Sam. xviii, 8-10). From Tishbeh, in Gilead, came Elijah, and there was the Brook Cherith (I Kings xvii, 1-3). Out of Ramoth-Gilead was Jehu called by Elisha (II Kings ix, 1-3). Oppressed in the days of the kings of Syria (II Kings x, 32; Amos i, 3-13), her inhabitants were carried away captive with their brethren of Galilee (II Kings xv, 29), but she was repeopled after the return from the exile (Zech. x, 10), and in Greek and Roman times contained the rich cities of the Decapolis. It became a refuge for Jesus (John x, 40), and to it fled the early Christians before the destruction of Jerusalem.

But few of the Biblical sites in Gilead have been recovered with a certainty. Succoth is without doubt Tell Dar'ala,[1] situated in the foothills about three miles from the Jordan and a mile north of the Jabbok, and near it must have been Peniel. Penuel must have been a ridge, for Jacob passed over it as the sun arose (Gen. xxxii, 31), and Conder suggests Jebel Osh'a, from which a Wady Fanah runs to the Jabbok and Fanah is an Arabic equivalent for the Hebrew word Penuel. A short distance northwest of Jerash, close to the village of Suf, exists a fine group of stone dolmens, where it seems reasonable to locate the Galeed of Jacob. Mahanaim was opposite Debir, on a ridge, near a wood, and the name may linger still in Mahneh. Jabesh-Gilead, the modern Ed Deir, is on the Wady Yâbis, opposite Beth-Shan. From here wives were taken for the Benjaminites (Judges xxi, 14), hence the blood tie with the house of Saul (I Sam. xi, 4; xxxi, 12). Jogbehah is certainly the present Jubeihah east of Es Salt.

The site of RABBATH-AMMON (*Amman*), the Roman city of Philadelphia, is most weird and suggestive. A silent valley, with a clear stream and green meadow between hills utterly bare of tree or shrub. Between hills 300 feet high lie the remains of the Roman city, its baths, theater, and tombs; on the hill, its citadel and temple. West of these is a single, enormous dolmen, 13x11 feet, which may be Og's "bedstead of iron," or, more literally, "Og's throne," mentioned in Deut. iii, 11.

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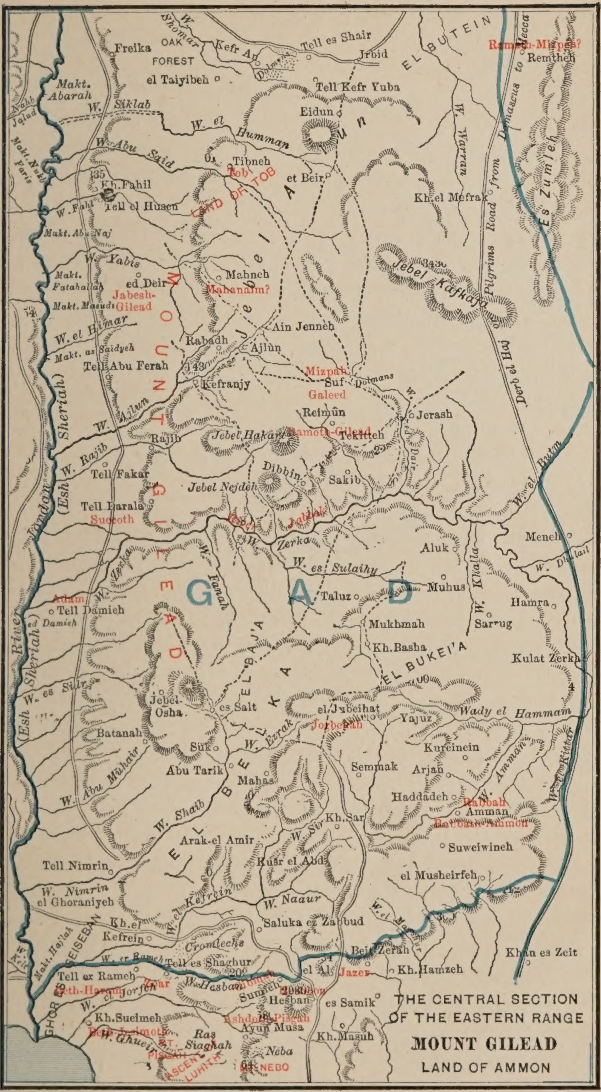
[1] Talmud.

EASTERN RANGE MT.GILEAD



I have put the northern boundary at the Wady Hesban, though it is generally spoken of as the country between the Wady Mojib (*river Arnon*) and Wady el Hessi (*valley Zered*), because the natural features there change, and because at two periods at least in its history it did reach north to this point. South of Wady Hesban the ridges and trees so characteristic of Gilead disappear, and the landscape is that of bare, lofty moors with here and there a copse of bush; an indefinite stretch of pasture-land (2500 to 3300 feet high) rolling off into the eastern desert, broken only here and there by featureless hillocks and "deep, warm valleys." But if the Belka is featureless it does not lack for life, for its surface is covered with tens of thousands of sheep, camels, and cattle (Num. xxxii, 1; II Kings iii, 4; Isa. lx, 6).

This plateau is highest on its western edge, and from it, but slightly lower than itself, project headlands which stand out 3500 to 4000 feet above the Salt Sea Valley. One of these promontories just south of, and overlooking, Beth-Jesimoth, with Western Palestine in full view, represents the knolls of Nebo and Pisgah; two others, Ramoth-Baal and Mount Peor respectively, and between them in a valley in the land of Moab, "where no foot comes, the rock is crumbling, and utter silence reigns save for the west wind moaning through the thistles,"[1] the Lord buried Moses (Deut. xxxiv, 6). Conder has found, on each of the heights above identified in connection with the history of Balaam and Balak, circles of seven monumental stones (Num. xxiii, 1, 14, 29). The whole region is full of dolmens and menhirs, and the mountains bearing the names of the Moabite deities, Nebo, Baal, and Peor, were probably recognized sanctuaries.

The Semitic tribes, Phœnicians, Canaanites, and Hebrews, at an early period, before the Law of Moses existed, erected rude stone monuments. A menhir was a single stone set up as an emblem of some deity (Gen. xxviii, 22; xxxi, 45), the dolmen,

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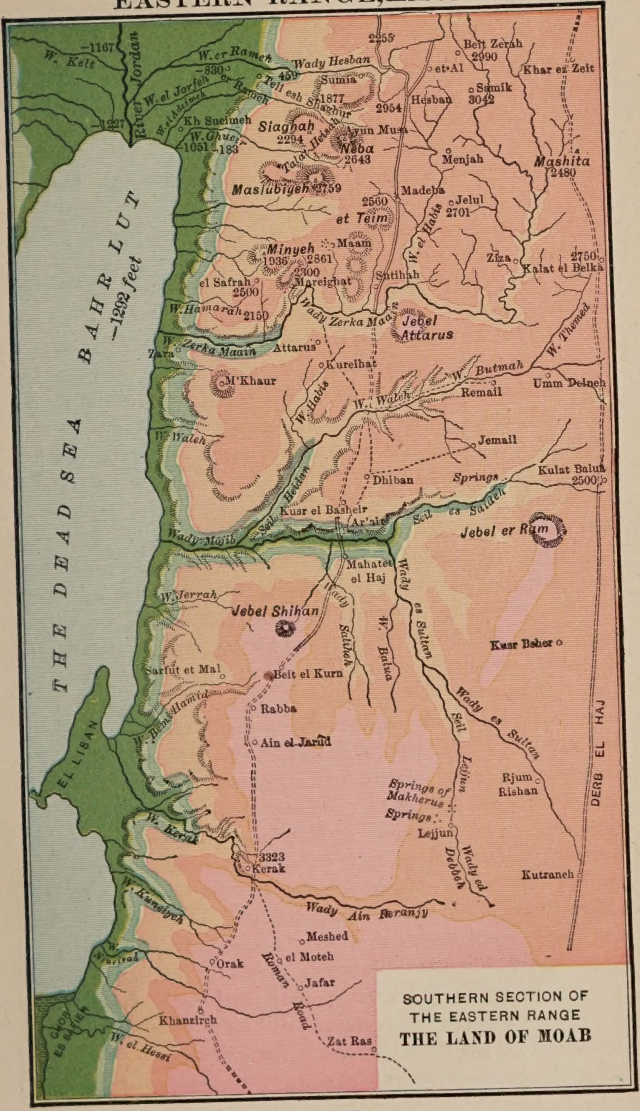
[1] G. A. Smith.

EASTERN RANGE,—MOAB


SOUTHERN SECTION OF
THE EASTERN RANGE
THE LAND OF MOAB

two or more standing stones with a flat one on top, an altar for sacrifice (Num. xxxiii). Moab remained a center of Baal worship, but not a dolmen or menhir remains in Judea, because of Hezekiah's and Josiah's zeal for the faith of Jehovah (II Kings xviii, 4; II Chron. xxxiv, 4). The circle is a sacred inclosure (Josh. iv).

The drainage of Moab is by the Wadies Zerka Maaîn, Mojib, and Kerak to the Dead Sea.

The Zerka Maaîn receives all its affluents from the north, draining all the country between it and the Hesban; on the lower course of the Nahaliel ravine (*valley of God*) occur the deep chasm and hot springs of Callirhoe; above it tower the stone heaps of Machæras (*M'Khaur*). The scene is wonderful: "on the south, black basalt, brown limestone, gleaming marl; on the north, sandstone cliffs of all colors from pale yellow to pinkish purple. In the valley itself, the brilliant green of palm clumps rejoicing in the heat and sandy soil. The streams bursting from the cliffs poured down in rivulets between banks of crusted orange sulphur deposits."[1] The ten springs, varying in temperature from 110° to 140° F., steam with a strong smell of sulphur. Where the chasm is narrowest the boiling water has bored a tunnel for itself; above hangs the great black bastion of basalt; everything about is covered with incrustations of white, yellow, and orange sulphur.

Twelve miles south flows the Wady Mojib (*Arnon*), a natural border. "The river absolutely splits by its narrow channel the great Moab range to its very base for several thousand feet, yet its channel is not more than one hundred feet wide."[2] Fifteen miles from its mouth stands Ar'air (*Aroer*), where the chasm is 1500 feet deep. "Yet fifteen miles further, and Wady Kerak similarly cleaves the plateau opening into the sea close to the northern side of El Lisan. This valley is named from Kerak (*nest in the rock*) which stands on a solitary height 2700 feet above the sea,"[3] and which is only connected with the plateau by a narrow ridge; originally the only entrance to the city was by tunnel in the side of the cliff. Dr. Tristam identifies it with KIR-HARASETH, the strong fortress of King Mesha.

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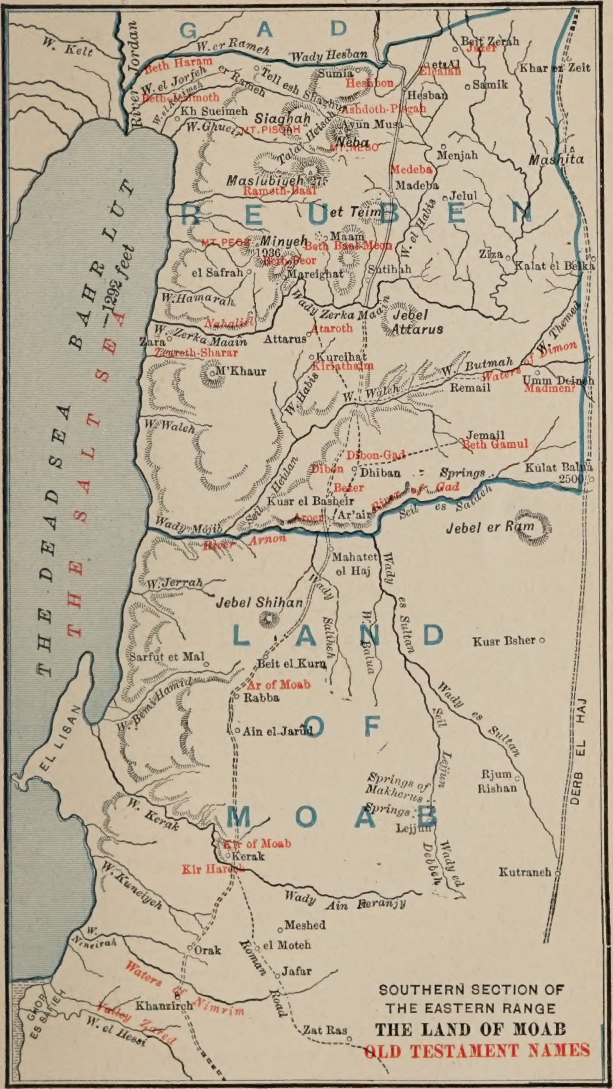
[1] Conder. [2] Tristam. [3] Henderson.

EASTERN RANGE,—MOAB



THE JORDAN VALLEY

The fourth and last of the longitudinal sections of Palestine which we have been considering in detail, and which in some respects is the most wonderful, is the Jordan Valley, that great trench between the Central and Eastern Ranges. Its formation during the geological ages we have already noticed; some of its particular features remain for our consideration.

In both a material and spiritual sense, the Jordan stands apart from all other rivers : spiritually it comes close to the life of each one, as the symbol of that inner change by which the soul passes into the kingdom of heaven, and also of the waters of death which now roll between us and the promised land of immortality; materially it is unlike any other part of the earth. "No other part of our earth uncovered by water sinks to 300 feet below the level of the ocean; but here we have a rift more than 160 miles long, and from two to fifteen broad, which falls from the sea level to as deep as 1292 feet below it. In this trench there are the Jordan, a river nearly 100 miles long: two great lakes, respectively twelve and fifty-three miles in length; and large tracts of arable country."[1]

THE SOURCES OF THE JORDAN.—The watershed between the Litany River which drains the southern portion of Cœle Syria and the Jordan is the narrow ridge of the Jebel ed Dahar and the Plain of Merj Ayûn. Along the western side of this plain comes the Nahr Bareighit, the smallest and only acknowledged source of the Jordan not rising on Hermon's slope. In the basin between Mount Hermon and Jebel ed Dahar, with its springs close to the highroad from Damascus to Beirut, rises the Nahr Hasbâny. The flow of water from these two streams is not large; the chief source gushes out of the western side of Tell el Kady, "an artificial looking mound of limestone rock, flat-topped, eighty feet high, and a half a mile in diameter, its western side covered with a thicket of reeds, oaks, and oleanders."[2] The ruins of the Tell are the remains of Dan (*Laish*). Its name is still retained by the stream Nahr el Leddan.

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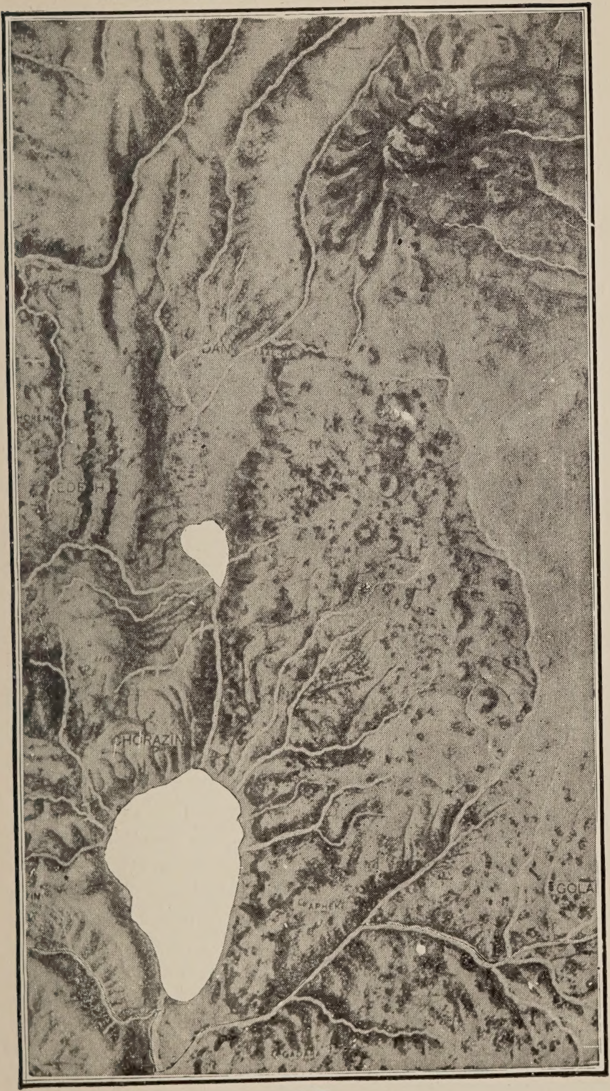
[1] G. A. Smith.

[2] Tristam.

SOURCES OF THE JORDAN



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" The next source of importance is Bâniâs. In a nook of the mountain at the northeast angle of the terrace on which are the remains of this ancient place,"[1] it bursts forth not as a spring, but as a full-grown river. In the face of the rock immediately above is a large grotto, but it does not seem to come hence, but rather from an accumulation of débris and boulders before it; on it flows " over an unwonted carpet of turf, through trees of every variety of foliage, through a park-like verdure," then with a rush through thick thickets it joins the Leddan below. As one of the chief sanctuaries of the Baalim of subterranean waters, it was called Baal Gad. Later the Greeks dedicated the grotto to Pan and it became Panias; Philip changed it to Cæsarea Philippi (*of Philip*), but the old name still survives in Bâniâs of the Arabic. As a fortress, it commanded the pass from the north.

The confluence of these perennial streams forms the upper Jordan, which at once proceeds to lose itself in the marsh and the Lake of Huleh or Waters of Merom (Josh. xi, 5, 7). The marsh is a tangled jungle of papyrus, cane, and bushes utterly impenetrable. On the lake no boat has ever been except MacGregor's canoe "Rob Roy." Just below the lake is the Jisr Benat Ya'kob (*bridge of Jacob's daughters*), the main crossing to Damascus; here the Jordan is on the level of the sea, but in the next nine miles it descends 680 feet by a continuous series of cascades to the Sea of Galilee.

THE SEA OF GALILEE is nearly thirteen miles long, its greatest breadth eight, its greatest depth, at the northern end, about 750 feet. Above it on the west come down the Galilean hills in broad terraces of bare waterless limestone, strewn with lava and pumice-stone, ending in cliffs 300 feet high, below which, extending to the south, runs a narrow ribbon of coast. Further north, a valley breaks down to the shore, leaving a plain of some four miles in width, *the land of Gennesaret*. Above the head of the lake, to the northwest, rise the mountains about Safed; on the east shore tower the steep heights of the Jaulan; only to the south, where the Jordan leaves the lake in a valley four miles wide, are its shores open. " In that torrid basin, ap-

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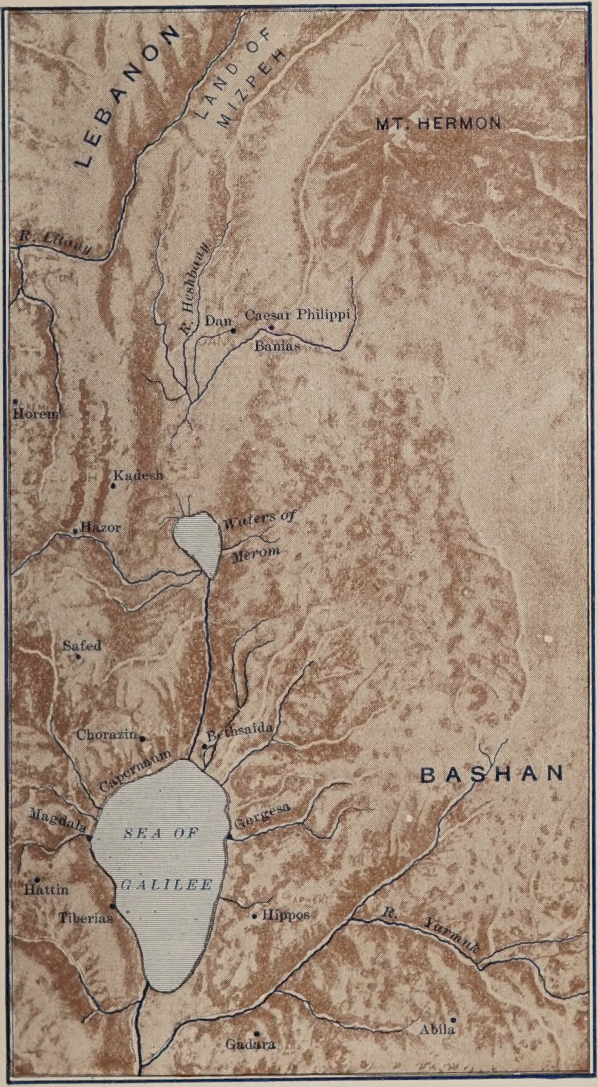
[1] Saunders.

SOURCES OF THE JORDAN



proached through such sterile surroundings, the lake feeds every sense of the body with life; sweet water full of fish, a surface of sparkling blue, tempting down breezes from above, bringing forth breezes of its own, the Lake of Galilee is at once food, drink, and air, a rest to the eye, coolness in the heat, an escape from the crowd"[1] (Mark vi, 32).

The Ghôr (*Rift*) is that portion of the Jordan from the Sea of Galilee to the Salt Sea, 65 miles in a direct line, but owing to the twistings of the channel, 200 miles, with a descent of more than 600 feet, hence its name Jordan (*the descender*). This river, which runs to no place, has no harbor, no boats, no city of importance on its banks, flows through a desert — a trench between mountains rising 800 to 1500 feet on the west and 2000 feet on the east, with higher ranges behind. For the first dozen miles the width of the valley is but four miles, and its descent most rapid, 40 feet to the mile. In this section it is joined by the Yarmuk from the east, which nearly doubles its volume. Soon, opposite Beth-Shan, it expands in a plain of the same name, to six or seven miles. "Ten miles further south the Samaritan hills press eastward, and for the next thirteen the river runs closely by their feet, and the valley is three miles wide; again the Samaritan hills withdraw, and the valley widens first to eight miles, then gradually to fourteen, which is the breadth at Jericho."[2] In its narrowest part it receives the waters of the Jabbok on the east, and nearly opposite is the mouth of Wady Farah.

The vegetation of the valley, under the intense heat of 100° to 118° which it often attains in summer, is extremely rank, but the soil itself is that of an old sea bottom, salt and greasy, impregnated with chlorides and sodium, broken by beds of gravel, clay, and "in some places cliffs, old deposits of marl which crumble and fall into the river in times of flood." Although there is so much vegetation, there is also so much jungle, so much poor sour soil, that it well deserves to be called a wilderness (Mark i, 4, 5).

Through this valley, "like an enormous green serpent," "from its dense thicket of jungle, tree, bush, and rush, the haunt of

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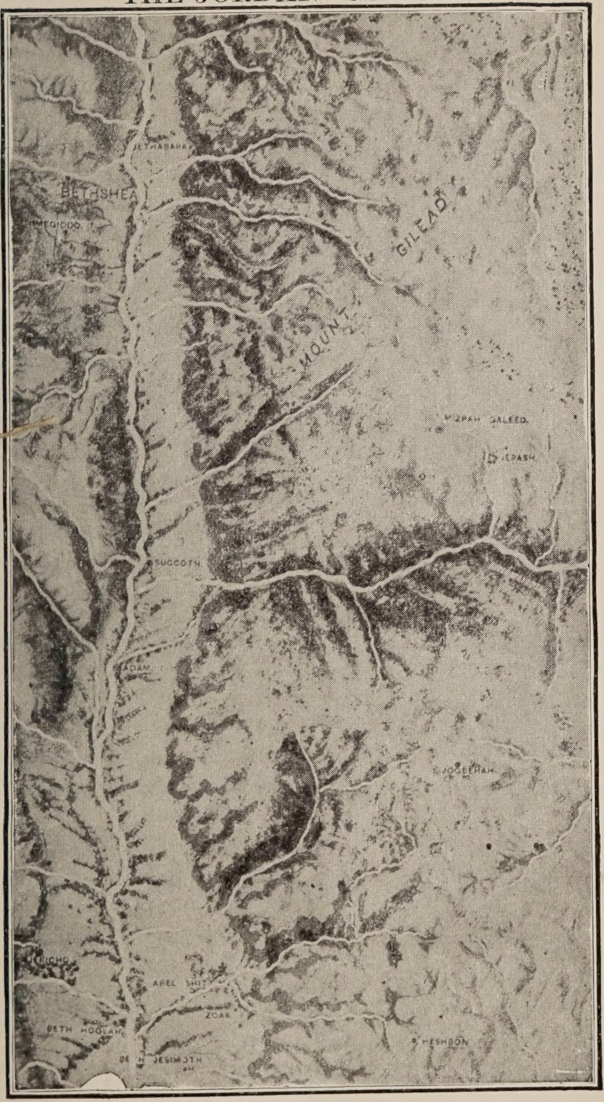
[1] G. A. Smith. [2] *Ibid.*

THE JORDAN GILEAD



the wild boar, wolves, and other animals,"[1] winds the deeper bed 150 feet deeper, and from 500 feet to a mile broad, which is the distance between the banks when Jordan is at its full in April (Josh. iii, 15). This bed, covered with the driftwood and deposits of the yearly freshet, is rank and forbidding, except in the Plain of Jericho, where the soil is too salt to sustain vegetation.

In the center of this mass of dead driftage and jungle, in a still narrower channel, perhaps 100 feet broad, runs the river itself, when not in freshet. It is not the bright, plunging, noisy river that might be expected from its rapid descent, but a swift, black, sullen current flowing between ugly mud-banks of refuse or an occasional bed of stones, foul with ooze and slime, "so that it may be said that the Jordan sweeps to the Dead Sea through unhealthy jungle relieved only by poisonous soil."[2]

There are numerous fords in the middle section of the river where the descent is not as great as at either extremity; of these the more important are the Ford of Abarah (*Bethabara*),[3] where John baptized, just north of and beneath Beth-Shan, and the Ford of Nukb Faris opposite Kh. Fahil (*Pella*). These two, and the ferry just north of the mouth of the Yarmuk, receive all the travel from the Valley of Esdraelon and Nahr Jalûd (*valley of Jezreel*) to the cities of Gilead or Damascus, via the Hauran. At the mouth of the Jabbok is also the Dâmieh Ford, across which is the trade route up the Wady Farah to Nâblus (*Shechem*). Opposite Jericho, just north of the mouth of the river, is the Hajlah Ford (*ford of the pilgrims*), the crossing for Jerusalem.

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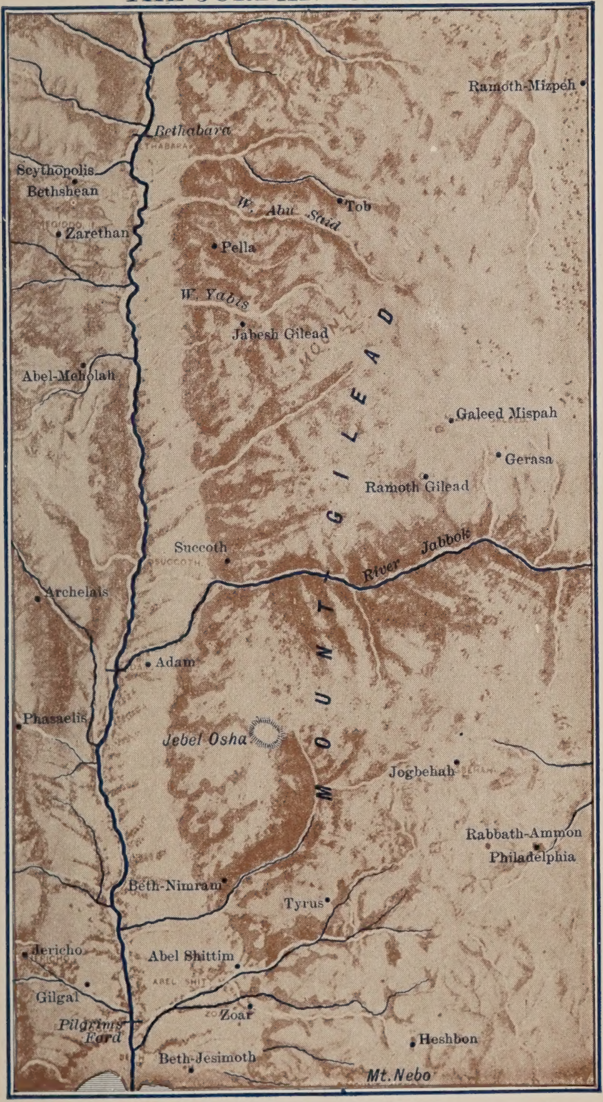
[1] Harper.
[2] G. A. Smith.
[3] Conder.

THE JORDAN GILEAD



THE SALT SEA

The Salt Sea — now best known as the Dead Sea, though the name is never used in Scripture or among the natives of Palestine — was known also in old Testament times as the Sea of the Plain (Deut. iii, 17), or the East Sea (Ezek. xlvii, 8); in classical times as Lake Asphaltites (Josephus, Ant. i, 9; Strabo xvi, 2; Pliny, H. N. v, 16), and now, by the Arabs, as Bahr Lût (*Lot's Sea*). It has a length of fifty-three miles and a breadth of ten; its surface is 1292 feet below the level of the Mediterranean, and the depth of its waters more than 1300 feet at the northeast corner, close to the Moabite shore, from which point the soundings diminish rapidly west and south, until at its lower end there is nowhere more than fifteen feet of water. "Its great depth is further enhanced by the steep mountains which descend abruptly into it and which rise on either side to a level of 4000 feet above it."[1]

The eastern shore is broken but once, where the Wady Mojib (*river Arnon*) enters midway. It is of a regular oblong shape into which projects the promontory of El Lisan (*the tongue*), white and glistening. The western shore has also its white peak in Jebel Usdum, a mountain at its southern end of pure rock salt some 300 feet high and six miles long; north of that are the towering cliffs of the Jeshimon of Judea, through which every few miles break steep passes from above. The shores have a clean pebbly beach, strewn with driftwood bleached and coated white with salt, except at its southern end where the mud-banks of Es Sebkeh stretch several miles down the Arabah. The waters in their deep bed have a beautiful blue appearance, but are intensely salt, five times as salt as ordinary sea water, three pounds of water yielding one pound of solid salts. This renders it to the taste intensely nauseous, and to the touch oily. This great density is due not only to the fact that the sea has no outlet,— and, with the intense heat, vaporation is most rapid, — but to the gradual melting of the salt at Jebel Usdum, and the deposits of sulphur and the petroleum springs on its banks.

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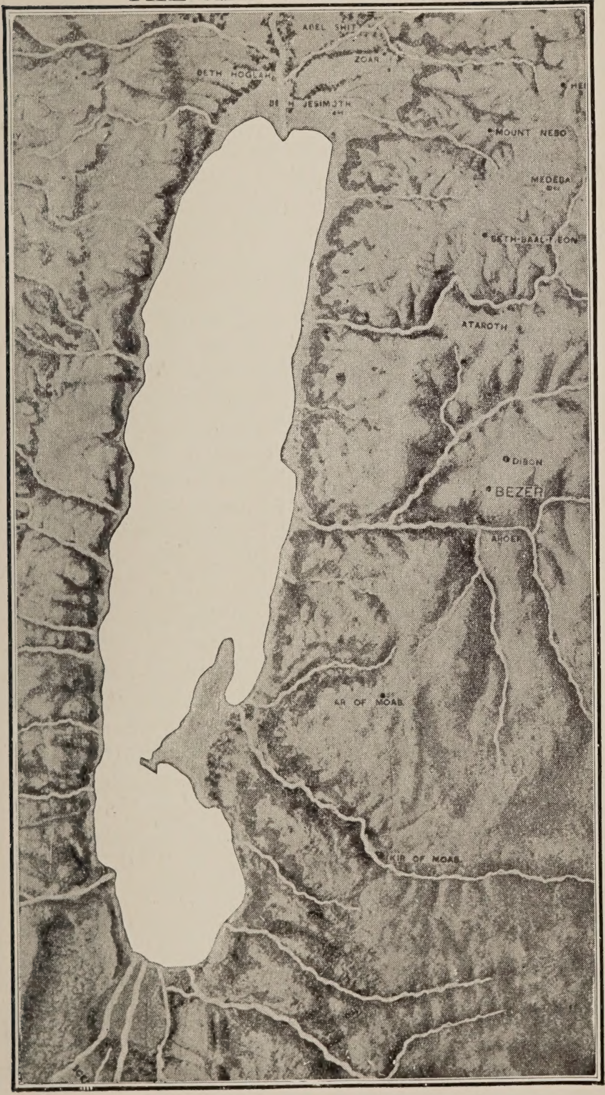
[1] Henderson.

THE SALT SEA MOAB

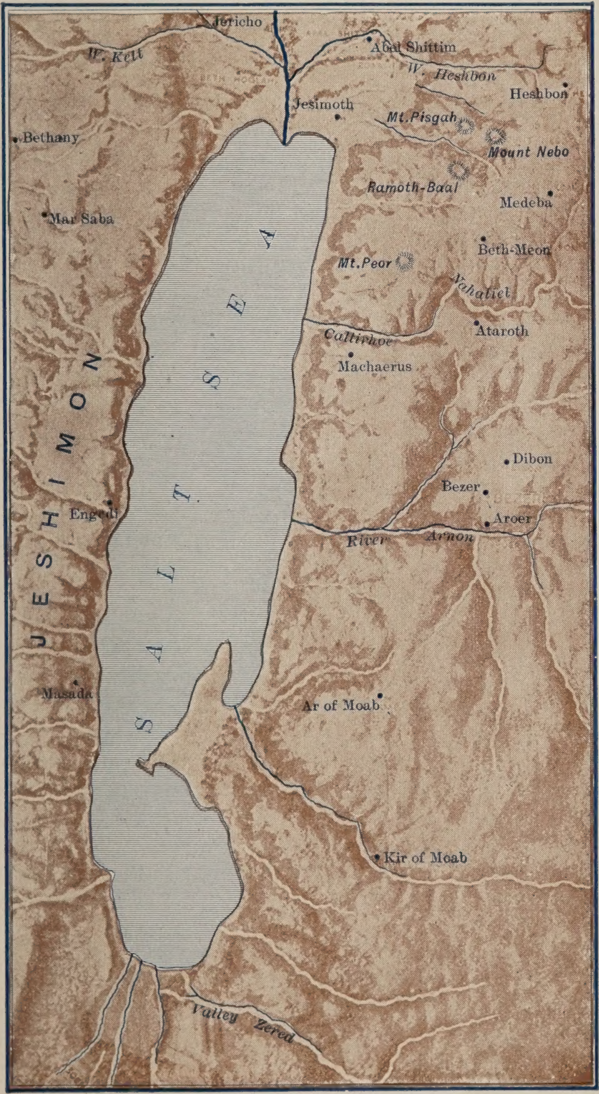


Bituminous limestone beds underlie this section. It is an oil district, and in ancient times must have been much more productive of mineral pitch. The description in Genesis xiv of the destruction of Sodom meets all the conditions of a petroleum eruption. Professor Dawson says: "I wish also to indicate that the statements made are in accordance with the structure and possibilities of the district as now understood from its scientific exploration." As God uses natural means, this does not detract from the providential character of the catastrophe. "In this awful hollow, this bit of the infernal regions come up to the surface, this hell with the sun shining into it, primitive man laid the scene of God's most terrible judgment on human sin. The glare of Sodom and Gomorrah is flung down the whole length of Scripture history"[1] (Gen. xix; Amos iv, 11; Isa. i, 9; Jer. l, 40; Mark vi, 11; Luke xvii, 29).

The one place of note on the shore of the sea is Ain Jidy (*the spring of the kid*), or ENGEDI. Its ancient name was Hazezon-Tamar (*the pruning of the palm*). With the Jeshimon (*devastation*) above it, and the Dead Sea below, it remains a spot of rare beauty, "a fairy grotto of vast size, under a trickling waterfall, with a great flat ledge of rock overhanging it, dripping with stalactites and draped with maiden-hair fern. The sides of the cliff, as well as the edges of the grotto, were clothed with great fig-trees. Mingled with these were occasional bushes of retem, with its lovely branches of pendent pink blossoms waving their sweet perfume all around."[2] From this platform oasis, 400 feet above the shore, the spring, scattering rich vegetation all around, descends through the cliffs to the sea.

[1] Geo. A. Smith. [2] Tristam.

THE SALT SEA MOAB



NEW TESTAMENT LOCALITIES

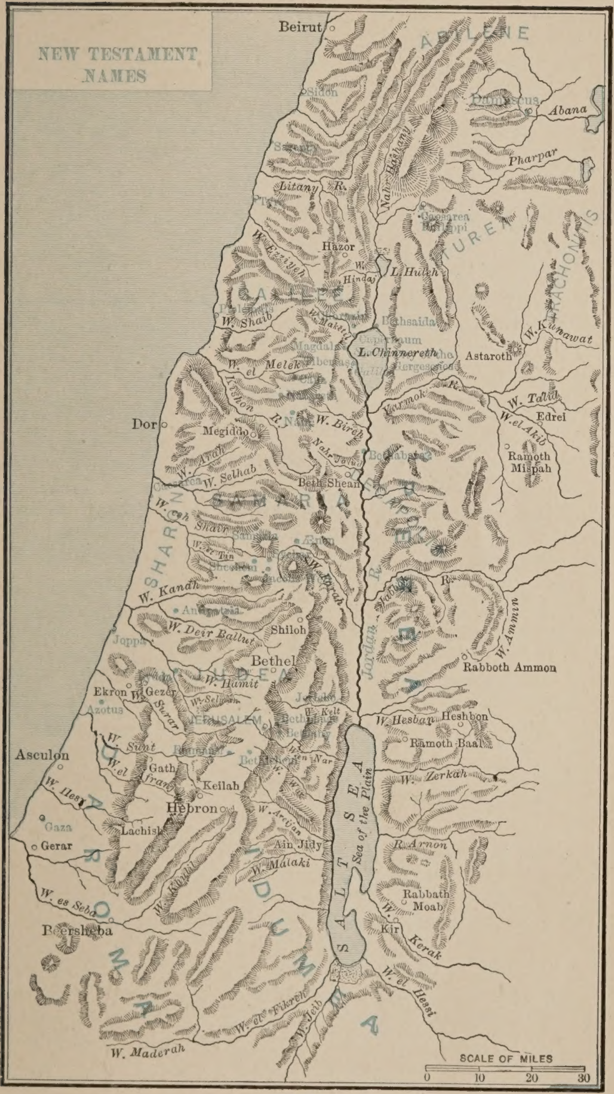
The geography of the New Testament scriptures embraces few places in Palestine.

John the Baptist first appeared in the Wilderness of Judea, that desolate region about the mouth of the Jordan, which has always been a favorite resort of anchorites. But Luke tells us (iii, 3) that he did not remain in that locality. At the time Jesus of Nazareth came to be baptized, John was at the ford of the Jordan called Bethabara (John i, 28), near Beth-Shan, and shortly after (John iii, 23) we hear of him at Ænon, near to Salim, the springs near the head of Wady Fâr'ah. His life closed in the fortress of Machæras on the heights above the eastern shore of the Salt Sea.

Christ was born in Bethlehem, nurtured in Nazareth, but his subsequent earthly life touched few localities. After the death of Joseph, first Cana (*Kefr Kenna*), four miles northeast of Nazareth, and then Capernaum (either *Tell Hum* or *Kh. Minieh*), on the northern shore of the Sea of Galilee, became the home of the Holy Family. Near here, and in the surrounding villages of Bethsaida, Chorazin, Magdala, and the city of the Gergesenes, across the lake, lay the scenes of most of Christ's labors (see map 120). We have no record that he ever visited Tiberias. His journeys to Jerusalem were by the route down the eastern side of the Jordan, through Jericho, and up by the middle road over the Mount of Olives where were Bethany and Bethphage. Once he returned to Galilee from Jerusalem by the road through Samaria, when he met the woman of Sychar at Jacob's well. Once he visited the city of Cæsarea Philippi at the source of the Jordan, once we hear of him at Nain, once he hides himself in Perea; this is all.

In Apostolic times, Philip visited Samaria and Azotus. Peter at Joppa and Cæsarea was impelled to preach the gospel to the Gentiles. Paul tarried at Antipatris on his midnight journey, and abode two years in Cæsarea, but the great field of labor of the early Christian Church was in Asia Minor, and along the line of travel and commerce leading to Rome, not in Palestine.

NEW TESTAMENT NAMES



TOPOGRAPHICAL INDEX OF SCRIPTURAL PLACES

Mentioned in the geographical maps in Volume I, with an occasional reference to special historical maps contained in Volume II.

Numerals after the name refer to the number of the map.

Italics indicate its present Arabic name.

For identification, a partial list of scriptural references is added.

Detailed descriptions, when given, may be found in the letterpress opposite the map.

A

Abana, River, 90½, 92. *Barada*, flowing through Damascus. II Kings v, 12.

Abarim (of the other side). Mountains of Moab. Num. xxvii, 12; Deut. xxxii, 49.

Abel, 16, 37. *Deir Abân* in Judah, near Beth-Shemesh. I Sam. vi, 18.

Abel-beth-Maachab, Abel-Maim, 20, 23. *Abel*, 6½ miles west of Banias, II Sam. xx, 14–18; I Kings xv, 20; II Kings xv, 29; II Chron. xvi, 4.

Abel-Meholah, 90½. *Ain Helweh*, 9½ miles south of Beth-Shan. Judges vii, 22; II Sam. xxi, 8; I Kings iv, 12.

Abel-Shittim, 76. Plain opposite Jericho. Num. xxxiii, 49.

Abila, 42, 128. *Tel Abil*, city of the Decapolis.

Abilene, 53. District of Syria. Luke iii, 1.

Accho, 23, 28. *Akka*. Judges i, 31.

Aceldama, 121. *Hakk ed Dumm*, south of Jerusalem. Acts i, 19.

Achor, Valley of, 37, 77. *Wady Kelt*, near Jericho. Josh. vii, 24; xv, 7; Isa. lxv, 10; Hos. ii, 15.

Achshaph, 23. *Kefr Yasif*, near Accho. Josh. xi, 1; xii, 20; xix, 25.

Achzib, 21, 23. *ez-Zib*, eight miles north of Accho. Josh. xix, 29; Judges v, 17.

Adadah, 37. *Ad'adah*, in the South Country, southeast of Beersheba. Josh. xv, 22.

Adam, 44, 76. *Tel Dâmieh*, on the Jordan. Josh. iii, 16.

Adamah, 28. *ed Dâmieh*, five miles west of Tiberias. Josh. xix, 36.

Adami, 28. *Kh. Admah*, in Naphtali, five miles southwest of Sea of Galilee. Josh. xix, 33.

TOPOGRAPHICAL INDEX OF SCRIPTURAL PLACES

Adasa, 37. *Kh. Adaseh*, between Jerusalem and Beth-Horon.

Adoraim, 18. *Dura*, five miles west of Hebron. II Chron. xi, 9.

Adullam, City of, 18, 37, 84. *Aid el Ma*, city of Judah in the Shephelah. Gen. xxxviii, 1, 12; Josh. xii, 12; Chron. xi, 7; Neh. xi, 30; Micah, i, 15.

Adullam, Cave of, 84. In *Wady Khureitun*, four miles from Bethlehem. This large cave, in one of the grandest and wildest gorges in Judah, is capable of holding 400 men and of easy defense. I Sam. xxii, 1; II Sam. xxiii, 13; I Chron. xi, 15.

Adummim, 33, 37. *T'alat ed Dumm*, between Jerusalem and Jericho. Josh. xv, 7; xviii, 17.

Ænon, 53, 90½. The springs near *Umm el Amdan*, three miles east of Shechem. John iii, 23.

Ai or Hai, 77. *Kh. Haiyan*, a royal city of the Canaanites, commanding the head of the northern pass above Jericho. Rock-cut tombs, ancient cisterns, with three great reservoirs cut in the hard rock, show it to have been a place of importance. To the west is an open valley called "Valley of the City," which, gradually curving round eastward, runs close to the old road from Jericho; to the north of the site there is also a great valley. The site commands a good pass leading up to Bethel two miles distant. Gen. xii, 8; xiii, 3; Josh. vii, 2–5; viii, 1–29; Ezra ii, 28; Neh. vii, 32; Jer. xlix, 3.

Ajalon, 37, 84. *Yalo*, in a valley of the same name between Jaffa and Jerusalem. Josh. x, 12; xix, 42; Judges i, 35; I Sam. xiv, 31; II Chron. xxviii, 18.

Akrabbim, Ascent of, 40. The pass southwest of Salt Sea. Num. xxxiv, 4; Judges i, 36.

Alemeth=Almon, 33, 37. *'Almit*, 3½ miles northeast of Jerusalem. I Chron. vi, 60; viii, 36; Josh. xxi, 18.

Amphipolis, 142. *Jeni Keni*, in Macedonia. Acts xvii, 1.

Anab, 16. *Anab*, near Debir. Josh. xi, 21; xx, 50.

Anaharath, 28. *en N'aûrah*, near Mount Tabor. Josh. xix, 19.

Anathoth, 33, 37. *Anâta*, in Benjamin, three miles northeast of Jerusalem. Josh. xxi, 18; I Kings ii, 26; Ezra ii, 23; Isa. x, 30, etc.

Chron. Anem, 14, 33. *Anim*, west of Esdraelon near *T'annuk*. I vi, 73.

Aner, 33. Probably *Ellar*, southwest of Esdraelon. I Chron. vi, 70.

Anim, 37. *Ghuwein*, south of Hebron. Josh. xv, 50.

Antioch, 142, 143, 145. *Antakia*, capital of Syria on the Orontes. Acts vi, 5; xi, 19–27; xiv, 26.

Antioch of Pisidia, 142, 143. The ruins at *Yalovatch*. Acts xiii, 14; xiv, 19; II Tim. iii, 11.

Antipatris, 53. *Ras el Ain*, at the source of the Aujah, on the road from Jerusalem to Cæsarea, 26 miles from the latter. Built by Herod. Acts xxiii, 31.

Aphek of I Sam. iv, 1, 18. Near Gath, not identified.

Aphek of I Kings xx, 26; II Kings xiii, 17, 25, 28. *Fik*, east of Sea of Galilee.

Apollonia, 143. *Pollina*, in Macedonia. Acts xvii, 1.

Appii Forum, 143. On the Appian Way in Italy. Acts xxviii, 15.

Ar, 46. *Rabba*, north of Kerak, Moab. Num. xxi, 28; Deut. ii, 9, 18, 29; Isa. xv, 1.

Arab, 37. *er Rabiyeh*, south of Hebron. Josh. xv, 52.

Arabia-Petraea, 4, 73. The Sinai peninsula.

Arad, 37, 40. *Tell Arad*, east of Beersheba. Num. xxi, 1; xxxiii, 40; Josh. xii, 14.

Archi, 37. *Ain Arik*. Josh. xvi, 2; II Sam. xv, 32; I Chron. xxvii, 33.

Argob, 42. District of *el Lejjah* in Bashan. Deut. iii, 4, 13; I Kings iv, 13.

Arnon, River or Valley, 46, 52. *Wady Mojib* emptying into the east side of the Salt Sea. Num. xxi, 13–28; Deut. ii, 24, 36; Judges xi, 13, 26; II Kings x, 33; Isa. xvi, 2; Jer. xlviii, 20.

Aroer, 46. *Ar'air*, on the north bank of the Arnon. Deut. ii, 36; iii, 12; Judges xi, 26, 33; II Sam. xxiv, 5, etc.

Arumah, 33. *El Ormeh*, six miles southeast of Shechem. Judges ix, 41.

Ashdod=Azotus, 18. *Asdud* in Philistia, three miles from the sea.

Ashdoth-Pisgah, 44, 46. *Ayun Mûsa*, or slopes of Mount Nebo in Moab. Deut. iii, 17; iv, 49; Josh. x, 40.

Asher, Tribe of, 19, 28, 81. The seacoast section of Galilee. Josh. xix, 24–31.

Ashkelon=Askelon, 18. The ruin of *'Askalân* in Philistia. Judges i, 18; xiv, 19; I Sam. vi, 17; Jer. xxv, 20; Amos i, 8; Zeph. ii, 4; Zech. ix, 5.

Ashtaroth, 42. *Tell Ashtarah* in Bashan. Deut. i, 4; Josh. ix, 10; xiii, 12; I Chron. vi, 71.

Ashteroth Karnaim, 42. *Tell es Ashary*, four miles north of Edrei. Gen. xiv, 5.

Asia, 142, 143, 144. Not Asia Minor, but the Roman province. Acts ii, 9, etc.

Assos, 143. *Behram Keni* in Mysia. Acts xx, 13.

Ataroth, 44, 46. *Kh. Attarûs* in Gilead, north of the river Arnon. Num. xxxii, 3.

Athens, 142. In Greece. Acts xvii, 15; I Thess. iii, 1.

Attalia, 142. *Adal* in Asia Minor. Acts xiv, 25.

Azmaveth, 33, 37. *Hizmeh*, northeast of Jerusalem. I Chron. xii, 3; Ezra ii, 24; Neh. xii, 29.

Azotus. See Ashdod, 18.

B

Baal=Baalah=Kirjath-Jearim, 37. On the boundary of Judah, Benjamin, and Dan. I Chron. iv, 33; Josh. xv, 9; II Sam. vi, 2; I Chron. xiii, 6.

Baalath, 37. *Bel'ain.* Josh. xix, 44; I Kings ix, 18.

Baal-Gad, 23. *Bâniâs*, at foot of Mount Hermon. Josh. xi, 17; xii, 7.

Baal-Hazor, 33. *Tell Asûr*, near Ophrah. II Sam. xiii, 23.

Baal-Hermon, 23. *Jebel esh Sheikh*, Mount Hermon. Judges iii, 3; I Chron. v, 23.

Baal-Meon, 46. *Tell M'ain*, in Moab. Num. xxxii, 38; I Chron. v, 8; Ezek. xxv, 9.

Baal-Peor=Beth-Peor.

Baal-Tamar, 33, 37. *Attâra*, near Gibeah of Benjamin. Judges xx, 33.

Baal-Zephon, 68. Probably *Jebel Muksheik* on Red Sea. Ex. xiv, 2, 9; Num. xxxiii, 7.

Babel, Tower of, 57½, 58½. *Babel* in Babylonia. Gen. x, 10; xi, 4, 9.

Babylon, 57½.

Baca, Valley of=Rephaim, 84. *El Bakei*, between Bethlehem and Jerusalem. Ps. lxxxiv, 6.

Bamoth in the Valley=Bamoth-Baal, 46. *El Maslûbiyeh*, the high places of Baal between Nebo and Beth-Peor. Num. xxi, 20; xii, 41; Josh. xiii, 17.

Bashan, 41, 42. *The Hauran.* Num. xxi, 33; Deut. i, 4; xxxii, 14, etc.

Bath-Zacharias, 108. *Beit Skaria*, southwest of Bethlehem.

Beer. Not identified. Judges ix, 21.

Beer-Lahai-Roi (the well of the living one who seeth me), 40, 63. *Ain Muweileh*, twelve miles west of Kadesh, under a mountain of the same name, still called by the Arabs the Well of Hagar. Gen. xvi, 14; xxiv, 62.

Beeroth, 31, 33, 36, 37. *Bireh*, two miles south of Bethel. Josh. ix, 17; II Sam. iv, 2–9; xxiii, 37; Ezra ii, 25.

Beersheba (the well of the oath), 40, 72. *Bir Seba.* The plain is a beautiful pasture-ground in the spring, but in the fall gray and dry, like the muddy basin of a former sea. Not a tree now exists about the wells, only the remains of a fourth-century,

A. D., town. The wells are three in number, the largest 12 feet in diameter, and 45 feet deep; no parapets surround them. The sides are deeply furrowed by the ropes of the water-drawers. Gen. xxi, 14–31; xxii, 19; xxvi, 23; Josh. xv, 23; Judges xx, 1, etc.

Bene-Berak, 18. *Ibn Ibrâk* in Plain of Sharon. Josh. xix, 45.

Benjamin, Tribe of, 34–37, 81. Josh. xviii.

Berachah, Valley of, 37. *Wady Arrûh*, between Bethlehem and Hebron. II Chron. xx, 26.

Berea=Beeroth.

Berea, 142. *Verria* in Macedonia.

Bered, 40. *Khalasah*, thirteen miles south of Beersheba. Gen. xvi, 14.

Beroth, 33, 37, 77. *Bireh.* See Beeroth.

Besor, the Brook. Not identified. In south of Judah. I Sam. xxx, 9, 10, 21.

Beten, 23. *El B'aneh*, twelve miles east of Accho. Josh. xix, 25.

Bethabara, 54, 90½. *Makt. Abarah*, a Jordan ford just north of Beth-Shan. John i, 28.

Beth-Achath (the shearing-house), 28. *Beit Kad*, three miles east of Jenin. II Kings x, 12.

Beth-Anath, 23. *Ainîtha* in Naphtali. Josh. xix, 38; Judges i, 33.

Beth-Anoth, 37. *Beit Ainûm* in Judah, near Beth-Zur. Josh. xv, 59.

Bethany, 53. *El Azeriyeh*, a village on the eastern slope of the Mount of Olives, two miles from Jerusalem. Matt. xxi, 17; xxvi, 6; Mark xi, 1, 12; xiv, 3; Luke xix, 29; xxiv, 50; John xi, 1, 18; xii, 1.

Beth-Aven, Wilderness of, 37. The wilderness east of Bethel and Ai. Josh. xviii, 12.

Beth-Baal-Meon, 46. *Tel M'ain* in Moab. Josh. xiii, 17.

Beth-Dagon, 18. *Dejan* in Philistia, between Yebnah and Ludd. Josh. xv, 41.

Beth-Dagon, 28. *Tell D'aûk*, near Accho. Josh. xix, 27.

Bethel (the house of God), 31, 37, 77, 82½. *Beitin*, 9½ miles north of Jerusalem. It lies on the side of a flat spur rising slightly to the north. The village slopes to the southeast. The country about is exceptionally bare; north of the village is a remarkable cluster of natural, but apparently hewn, rocks covering several acres, probably the scene of Jacob's vision. Gen. xii, 8; xiii, 3; xxviii, 19; xxxi, 13; xxxv, 1–16; I Sam. vii, 16; I Kings xii, 29, etc.

Beth-Emek, 23. *'Amka*, seven miles northeast of Accho. Josh. xix, 27.

Beth-Gamul, 46. Possibly *Kh. Jamail* in Moab. Jer. xlviii, 23.

Beth-Haran, 44, 46. *Tel Râmeh* in Gad, near Kefrein. Num. xxxii, 36.

Beth-Hoglah, 33, 37. *'Ain Hajlah* on the Jordan, southeast of Jericho. Josh. xv, 6; xviii, 19.

Beth-Horon, The Upper, 33, 37, 77. *Beit Ur el Foka*, at the head of the pass of the same name on the western watershed, four miles from Gibeon. Josh. x, 10; xvi, 5; xxi, 22; I Sam. xiii, 18; I Chron. vii, 68, etc.

Beth-Horon, The Nether, 37, 77. *Beit Ur el Tahta*, at the lower end of the pass, which is one of the steepest and roughest in Palestine. Josh. xvi, 3; xviii, 13; I Kings ix, 17; I Chron. vi, 24; II Chron. viii, 5.

Beth-Jesimoth, 44, 46. *'Ain Suweimeh*, near the northeast corner of the Salt Sea. Num. xxxiii, 49; Josh. xii, 3; xiii, 20; Ezek. xxv, 9.

Bethlehem of Judah=Ephrath, 37, 82½, 115. *Beit Lahm*, five miles south of Jerusalem. Gen. xxxv, 19; xlviii, 7; Judges xii, 8; Ruth i, 1; I Sam. xvi, 4; xvii, 12; II Sam. xxiii, 14–16, etc.

Bethlehem of Zebulun, 28. *Beit Lahm*, seven miles northwest of Nazareth. Josh. xix, 15; Judges xii, 8.

Beth-Peor. See Peor.

Bethphage, 53. *Kefr et Tôr* on Mount of Olives, near Bethany. Matt. xxi, 1; Mark xi, 1; Luke xix, 29.

Beth-Rehob, 23. *Hunin* (?), near Laish. Judges xviii, 28.

Bethsaida, 120. Probably *et Tel*. Four sites are proposed. Possibly there were two places of this name. John i, 44; xii, 21; Matt. xi, 22; Mark vi, 45; Luke x, 12.

Bethshean=Beth-Shan, 28, 33. *Beisan*. This Canaanitish stronghold, commanding the Jordan and vale of Jezreel, is three miles east of Gilboa where the ground drops suddenly 300 feet to the Jordan Valley. On this bank of basalt between two ravines, through which streams flow, rises the conical hill of the citadel of Beth-Shan. The position is one of great strength and prospect, with plenty of water. It always stood as a menace to Israel. A Canaanitish city in the time of the Judges and Kings; later, a free city with an alien population, chief of the League of Decapolis, a Crusaders' fortress whose fate settled the fate of Western Palestine. Josh. xvii, 16; I Sam. xxxi, 10.

Beth-Shemesh, 18. *'Ain Shems* in the Valley of Sorek. Josh. xv, 10; I Sam. vi, 9; II Chron. xxv, 21.

Beth-Shemesh, 33. *'Ain es Shemsiyeh*, a city of Issachar, near Beth-Shan. Josh. xix, 22.

Beth-Shittah, 28, 33. *Shutta*, near the Jordan. Judges vii, 22.

Beth-Tappuah, 37. *Tuffûh*, west of Hebron. Josh. xv, 53.

Bethulia, 33. *Melithia*, four miles southeast of Dothan.

Beth-Zur, 108. *Beit Sûr*, four miles north of Hebron. Josh. xv, 58; 1 Chron. ii, 45; Neh. iii, 16.

Bezek, 18. *Kh. Ibzik*, thirteen miles northeast of Shechem. 1 Sam. xi, 8.

Bezer, 46. *Kûsr el Besheir*, a City of Refuge, near Dibon in Moab. Deut. iv, 43; Josh. xx, 8; xxi, 36; 1 Chron. vi, 78.

Bileam, 33. In *Wady Bel'ameh*, near Jenin. 1 Chron. vi, 70.

Bithynia, 142, 143. A Roman province of Asia Minor. Acts xvi, 7; 1 Peter i, 1.

Bosora, 42. *Busrah*, probably Bozrah in the Hauran.

Bozez, 77. The north cliff of *Wady Suweinit*. 1 Sam. xiv, 4.

C

Cabul, 28. *Kabûl*, nine miles east of Accho. Josh. xix, 27; 1 Kings ix, 13.

Cæsarea, originally called Strato's Tower, 53. *Kaisârieh*, thirty-two miles north of Joppa on the coast. Built by Herod. Acts viii, 40; xi, 30, etc.

Cæsarea-Philippi, 53. *Bâniâs*. Matt. xvi, 13; Mark viii, 27.

Calvary=Golgotha, 121. Luke xxiii, 33.

Cana, 53, 118. *Kefr Kenna*, four miles from Nazareth on road to Tiberias. John ii, 1, 11; iv, 46; xxi, 2.

Canaan, The Land of, 74, 81½, 85. The lowlands of the coast and Jordan Valley; later all Palestine. Gen. xii, 5; xxiii, 2, etc.

Capernaum, 53, 120. *Tel Hum or Kh. Minieh*, at upper end of Sea of Galilee. Matt. iv, 13; viii, 8; xvii, 24; Mark i, 21; Luke iv, 23; John ii, 12; vi, 17.

Cappadocia, 142. District of Asia Minor. Acts ii, 9; 1 Peter 1, 2.

Carmel, Mount, 14, 28, 90½, *Jebel Kûrmûl*. Josh. xii, 22; 1 Kings xviii, 19, 20, 42; Isa. xxxiii, 9; Jer. xlvi, 18; Amos i, 2; Micah vii, 14; Nahum i, 4.

Carmel, of Judah, 37, 84. *El Kûrmûl*, south of Hebron. Josh. xv, 55; 1 Sam. xv, 12; xxv, 2.

Cedron, The Brook, 121. *Wady en Năr*, running past Jerusalem. John xviii, 1.

Cenchrea, 142. *Kikries*, the seaport of Corinth, Greece. Acts xviii; Rom. xvi, 1.

Cheph-ar-Ammoni, 37. *Kefr Âna*, three miles north of Bethel. Josh. xviii, 24.

Chephirah, 77. *Kefireh*, eight miles northwest of Jerusalem. Josh. ix, 17; xviii, 26; Ezra ii, 25.

Cherith, The Brook, 90½. Not identified, probably Wady Yabis opposite Beth-Shan. I Kings xvii, 3–5.

Chinnereth, Sea of, 28. *Sea of Galilee.* Num. xxxiv, 11; Deut. iii, 17; Josh. xii, 3.

Chios, 143. Island of *Scio* off coast of Asia Minor. Acts xx, 15.

Chisloth-Tabor, 28. *Iksal* in Issachar. Josh. xix, 18.

Chorazin, 52, 120. *Kerâzeh.* Matt. xi, 21; Luke x, 13.

Cilicia, 142. A maritime province of Asia Minor. Acts vi, 9; xxi, 39; Gal. i, 21.

Cnidus, 143. In Caria. Acts xxvii, 7.

Corinth, 143. In Greece. Acts xviii, 1; I Cor. i, 2; II Cor. i, 1–23.

Cos, 143. *Stanchio*, island north of Rhodes. Acts xxi, 1.

Crete, 143. Acts xxvii, 7; Tit. i, 5.

Cyprus, 142. Acts iv, 36; xii, 4; xxvii, 4.

D

Dabbas-Heth, 23. *Kh. Dabsheh* in Lower Galilee. Josh. xix, 11.

Daberath, 28. *Debûrieh*, under Mount Tabor. Josh. xix, 12; xxi, 28; I Chron. vi, 72.

Damascus, 53, 90½, 92. Gen. xiv, 15; II Sam. viii, 5, etc.

Dan, Tribe of, 18, 48, 49, 81. Gen. xxx, 6; Josh. xix, etc.

Dan or Laish, 23. *Tel el Kâdy*, at the main source of the Jordan. Gen. xiv, 14; Deut. xxxiv, 1; Josh. xix, 47; Judges xviii, etc.

Dannah, 18. Probably *Idhna*, eight miles west of Hebron. Josh. xv, 49.

Debir, 33, 37. *Thoghret ed Debr*, on the border of Judah and Benjamin. Josh. xv, 7.

Decapolis, 53, 119. The confederacy of free cities southeast of Sea of Galilee. Matt. iv, 25; Mark v, 20.

Derbe, 142, 143. In Asia Minor. Acts xiv, 6; xx, 4.

Dibon, 46. *Dhiban*, heaps of ruins north of the River Arnon. Num. xxi, 30; xxxiii, 45; Josh. xiii, 9; Isa. xv, 2; Jer. xlviii, 18.

Dimon, Waters of, 46. Possibly *Umm Deineh* in Moab. Isa. xv, 9.

Dor=Dora, 14. *Tantûra*, eight miles north of Cæsarea on the coast. Josh. xi, 2; xvii, 11; Judges i, 27; I Kings iv, 11.

Dothan, 14, 65, 90½. *Tel Dothan*, ten miles north of Samaria. Gen. xxxvii, 17; II Kings vi, 13.

Dumah, 18. *Ed Dûmeh*, ten miles southwest of Hebron. Josh. xv, 52.

E

Ebal, Mount, 33, 78. *Jebel Eslamiyeh*, above Shechem. Deut. xi, 29; xxvii, 4; Josh. viii, 30.

Ebenezer, 37, 82½. Possibly *Deir Abân*, near 'Ain Shems. I Sam. iv, 1; vii, 12.

Eden, Garden, 56. In Babylonia.

Edom, 65, 72. Gen. xxv, 30, etc.

Edrei, 42. *Ed Dera'ah* in the Hauran. Num. xxi, 33; Deut. i, 4; xii, 10; Josh. xii, 4.

Eglon, 18. Ruins of *Ajlan*, 16 miles northeast of Gaza. Josh. x, 3; xii, 12; xv, 39.

Ekron, 18. *Akir*, 6 miles west of Gezer, in Philistia. Josh. xiii, 3; xix, 43; Judges i, 18; I Sam. v, 10, etc.

Elah, Valley of, 16, 18. *Wady es Sûnt*. I Sam. xvii, 2; xxi, 9.

Elath or Eloth, 73, 87. At the head of the Gulf of Akabah. Deut. ii, 8; I Kings ix, 26; II Chron. viii, 17.

Elealah, 46. *El Al*, near Heshbon, in Moab. Num. xxxii, 3; Isa. xv, 4; Jer. xlviii, 34.

Elim, 68. *Wady Ghûrŭndul*, on route from Egypt to Sinai.

Elon, 33. *Beit Ello*, 8 miles north of Bethel. Josh. xix, 43.

Emmaus, 53. *Kulonieh*, 4½ miles west of Jerusalem. Luke xxiv, 13.

Emmaus=Nicopolis, 108, 109. *'Amwas*, 15 miles from Jerusalem, on the road to Jaffa.

Enam, 18. Not yet settled; possibly *Kh. Wady 'Alin*, near Beth-Shemesh. Josh. xv, 34.

Endor, 28, 118. *Endŏr*, on Jebel Duhy, 3 miles south of Mount Tabor. I Sam. xxviii, 7; Josh. xvii, 11.

En-Gannim, 28, 33. *Jenîn*, on south border of Esdraelon. Josh. xix, 21.

Engedi (the spring of the wild goat), formerly Hazezon-Tamar, 37, 84. *Ain Jidy*, on the west shore of the Salt Sea. Josh. xv, 62; I Sam. xxiii, 29; II Chron. xx, 2; Ezek. xlvii, 10.

En-Haddah, 28, 33. *Kefr Adam*, 3 miles west of Jenîn. Josh. xix, 21.

En-Hazor, 23. A fenced city of Naphtali, the ruins *Hazireh*, by Wady el Ayûn. Josh. xix, 37.

En-Mishpat=Kadesh-Barnea. Gen. xiv, 7.

En-Rogel, 38, 86, 88, 99½, 140. *Fountain of the Virgin* at Jerusalem. Josh. xv, 7; xviii, 16; I Kings i, 9; II Sam. xvii, 17.

En-Shemesh, 33, 37. *'Ain Haud*, the well of the Apostles, east of Bethany. Josh. xv, 7; xviii, 17.

En-Tappuah, 14, 33. *Yasuf*, south of Shechem, near the head of Wady Kanah. Josh. xvii, 7.

Ephesus, 144. City of Ionia. Acts xviii, 19; I Cor. xv, 32; Ephes. i, 1; II Tim. i, 18; Rev. i, 11.

Ephraim, Mount, 29–33 The hill country, from Bethel to Esdraelon. Josh. xvii, 15; Judges ii, 9, etc.

Ephraim, Tribe of, 29–33, 80, 81. Josh. xvi.

Ephraim, Wood of. Not identified. In Gilead.

Ephratah. See Bethlehem, 37, 115.

Esdraelon, Plain of, 24–28. *Merj ibn Amr*, Valley of Jezreel. Josh. xvii, 16; Judges vi, 33; Hos. i, 5.

Eshtaol, 18, 37. *Eshûa*, 1½ miles east of Zorah. Josh. xv, 33; Judges xiii, 25; xviii, 2, 8.

Eshtemon, 37. *Es Semûa*, 9 miles south of Hebron. Josh. xv, 50; I Sam. xxx, 28 ; I Chron. iv, 17.

Etam, 18. *Kh. Aitûn*, southwest of Hebron. I Chron. iv, 32.

Etam, 37. *Urtas*, 3 miles south of Bethlehem. II Chron. xi, 6; I Chron. iv, 3.

Etam, The Rock. Either the remarkable cave at *Beit Atab*, or the Cave of Adullam, in *Wady Khureitum;* good authorities advocate each. Judges xv, 8.

Etham, 68. The wall before Egypt. Ex. xiii, 20; Num. xxxiii, 6.

Ezion-Geber, 73. Near Elath, in the land of Edom. Num. xxxiii, 35; Deut. ii, 8; I Kings ix, 26.

G

Gad, Tribe of, 43, 44, 49, 50, 74, 81. Josh. xiii, 24.

Gad, River of, 46. *Wady Mojib*, River Arnon. II Sam. xxiv, 5.

Galatia, 142, 143. Roman province of Asia Minor. Acts xvi, 6; I Cor. xvi; Gal. i, 2; Tim. iv, 10; I Peter i, 1.

Galeed, or Mispah. May be *Sûf*, a small village near Jerâsh. The name is from the same root as Mizpeh. "A fine group of rude stone monuments still exist there, showing it to have been a sacred center, and it is curious to note how closely dolmen-centers in Eastern Palestine are connected with the early history of Israel."

Galilee, Upper, 19–23.

Galilee, Lower, 24–28.

Galilee, Sea of, 24–26, 28, 47, 48, 120.

Gath, 18. *Tel es Safi*, 5 miles from Beit Jibrin. Josh. xi, 22 ; I Sam. v, 8; vii, 14; xvii, 4, 23, 52, etc.; I Kings ii, 39; I Chron. vii, 21: Amos vi, 2; Micah i, 10.

Gath-Hepher, 28. *El Mesh-hed*, 3 miles northeast of Nazareth, contains the tomb of Jonah. Josh. xix, 13; II Kings xiv, 25.

Gaza, 18. *Ghuzzeh*, in Philistia. Gen. x, 19; Josh. x, 41; Judges i, 18; I Sam. vi, 17; II Kings xviii, 8; I Chron. vii, 28; Jer. xlvii, i; Amos i, 6; Zech. ix, 5; Acts viii, 26.

Geba, or Gibeah, 33, 37, 77. *Jeb'a*, west and above Wady Suweinit, opposite Michmash. Josh. xxi, 17; I Sam. xiii, 3; II Sam. v, 25: II Kings xxiii, 8, etc.

Gederah, 33, 37. *Jedireh*, I mile northeast of Gibeon, in Benjamin. I Chron. xii, 4.

Gennesaret, Lake of, 120. *Bahr Tubariya*, or Sea of Tiberias. Luke v, I.

Gennesaret, Land of, 120. Plain of *El Ghuweir*, 3 x 1¼ miles, on the western shore of the Lake of Galilee. Matt. xiv, 34; Mark vi, 53.

Gerar, 18. *Kh. Umm Jerrâr*, 6 miles south of Gaza. Gen. x, 19; xx, i; xxvi; II Chron. xiv, 13.

Gergesenes, 53, 120. *Kersa*, on the eastern shore of the Sea of Galilee. Matt. viii, 28; Mark v, I; Luke viii, 26.

Gerizim, Mount, 33, 78. *Jebel et Tôr*, south of and above Shechem. Deut. xi, 29; xxvii, 12; Josh. viii, 33; Judges ix, 7.

Gethsemane, 136. In the Valley of the Kedron, at Jerusalem; Matt. xxvi, 36; Mark xiv, 32.

Gezer, 18. *Tel Jezar*, in Philistia. Josh. x, 33; I Chron. vi, 67. Judges i, 29; II Sam. v, 25.

Gibeah (33, 37, 82½), meaning hill, is so common that in the great majority of cases it is impossible to locate the specific one meant. The Gibeah of Saul probably lay between Jerusalem and Geba. *Neby Samwil* may have been called both Gibeah and Mizpeh. The Hill of God (I Sam. x, 5) may have been here. The Hill of Phinehas (Josh. xxiv, 33) was possibly *Jibia*, 7 miles west of Tell Azur. That of Josh. xv, 57 was doubtless *Jeba*, 8 miles west of Bethlehem. In some cases it was probably used to designate a district.

Gibeon, 33, 37, 77. *El Jib*, on the north of Neby Samwil. Josh. ix, 3; x, I–12; II Sam. ii, 12; I Kings iii, 4; I Chron. viii, 29; II Chron. i, 3; Neh. iii, 7; Isa. xxviii, 21; Jer. xxviii, I.

Gihon, The Upper. *En-Rogel*=The Virgin's Fountain.

Gihon, The Lower. *Siloam*, whence the waters issued from the tunnel. I Kings i, 33, 45; II Chron. xxxii, 30; xxxiii, 14.

Gilboa, Mount, 28, 118. *Jelbon*, the ridge east of Esdraelon. I Sam. xxviii, 4; xxxi, 8; II Sam. i, 6; I Chron. x, 8.

Gilead, Mount, 43, 44, 49, 50. The central portion of the plateau east of the Jordan.

Gilgal, 33, 37, 76, 77. *Jiljulia*, on the plain, 3 miles east of Jericho. Deut. xi, 30; Josh. iv, 19; v. 9, 10; Judges iii, 19; I Sam. vii, 16; xi, 14, 15; II Sam. xix, 15.

Gilgal, 33. *Jiljilia*, north of Bethel. II Kings ii, I; iv, 38.

Gilgal, 12, 13, 14. *Jiljulieh*, 14 miles northeast of Joppa, near Antipatris, in the plain of Sharon. Josh. xii, 23.

Giloh, 57. *Jala*, in the Hebrew mountains. Josh. xv, 51.

Golan, 42. Schumacher thinks he has recovered the site at *Sahem el Jaulan*, in Bashan. Deut. 4, 43; Josh. xx, 8; xxi, 27; I Chron. vi, 71.

Golgotha, 121, 140. The knoll outside the Damascus gate, called by the Jews the "place of stoning." Matt. xxii, 23; Mark xv, 22; John xix, 17.

Goshen, Land of, 66, 68. In Lower Egypt, parallel with the Wady Tumilat. Gen. xlv, 10; xlvi, 34; xlvii, 4, 6, 27; Ex. viii, 2.

Goshen. Not identified. In Judah, north of Hebron. Josh. xv, 51.

H

Hachilah, Hill of, 37, 84. The *El Kolah* ridge in the Jeshimon, east of Ziph. I Sam. xxiii, 19; xxvi, i.

Hadad-Rimmon, 28, 33. *Rummáneh*, on the western portion of Esdraelon. Zech. xii, 11.

Hadashah, 18. *Ebdis*, in Philistia, midway between Ashkelon and Gath. Josh. xv, 37.

Hai. See Ai.

Halhul, 37. *Hulhul*, just north of Hebron. Josh. xv, 58.

Hamath, 145. A district of Cœle Syria, on the Orontes. Num. xiii, 21; Josh. xiii, 5; I Kings viii, 65; II Kings xiv, 25, etc.

Hammath, etc. The hot springs near Tiberias. Josh. xix, 35.

Hammon, 23. *Ain Hamûl*, at the south end of the Plain of Tyre. Josh. xix, 28.

Hannath-on, 23. *Kefr 'Anan*, 5 miles south of Safed. Josh. xix, 14.

Haphraim, 14. Probably *Farriyeh*, at the foot of Mount Carmel, 6 miles northwest of Lejjun. Josh. xix, 19.

Haran, 60. *Harran*, in Mesopotamia. Gen. xi, 31; xii, 4; xxvii, 43; xxviii, 10; xxix, 4.

Harod, The Well of, 28, 33, 118. *Ain Jalûd*, between Jezreel and Beth-Shan. Judges vii, 1.

Harosheth of the Gentiles, 28. *El Harathiyeh*, on the north bank of the gorge of the Kishon in lower Galilee. Judges iv, 2, 13, 16.

Haruph, 18. Between city of Adullam and Keilah. I Chron. xii, 5; Neh. vii, 24.

Hauran, 41, 42. The great plain east of the Sea of Tiberias. Ezek. xlvii, 16.

Havilah, 56, 58. Gen. ii, 11; x, 7, 29; xxv, 18; I Sam. xv, 7; I Chron. i, 9, 23.

Hazeroth, 80. *'Ain Hudherah.* Palmer writes: "In a most dreary barren, desolate portion of the mountains of Sinai lies a broad wady, between beautiful dull red and yellow, scarlet and violet sandstone cliffs, with here and there a dyke of green stone or

rosy granite, beyond which rises a background of mountain peaks. In the midst, beneath a lofty cliff, nestles a dark-green palm-grove. The fountain itself rises behind the grove and flows into a pool below. No more beautiful spot exists in the whole desert." Num. xi, 35; xii, 16; xxxiii, 17; Deut. i, 1.

Hazezon-Tamar=Engedi, 37, 52. *'Ain Jidy.* Gen. xiv, 7.

Hazor, 23. *Hadireh.* One of the cities of Naphtali, south of Kades, above the Waters of Merom. Josh. xi, 10; xii, 19; xix, 36; Judges iv, 2; I Sam. xii, 9.

Hebron, 64, 37. *El Khulil* (the friend), originally Kirjath-Arba; built 7 years before Zoan in Egypt; the burial-place of Abraham, Isaac, and Jacob. Gen. xiii, 13; xxxv, 27; Num. xiii, 22; Josh. x; xv, 13, 54; Judges i, 10, etc.

Heleph, 23. *Beit Lif* in Naphtali. Josh. xix, 33.

Helkath, 23. Probably *Yerka*, 8 miles east of Akka.

Hermon, 23, 48. *Jebel esh Sheik.* The highest mountain of the Antilebanon range. Deut. iii, 9; Josh. xi, 3; I Chron. v, 23; Ps. xlii, 6; cxxxiii, 3; Eccles. xxiv, 13.

Heshbon, 44, 46. *Hesbân*, in Gilead, the city of Sihon, a possession of Reuben. Num. xxi, 25; xxxii, 37; Deut. i, 4; Josh. xiii, 17; I Chron. vi, 8; Neh. ix, 22; Isa. xv, 4; Jer. xlviii, 2, 34, 45.

Hinnom, Valley of, 38, 86, 121. At Jerusalem. Josh. xv, 8; II Kings xxiii, 10; Neh. xi, 30; Jer. vii, 31.

Holon, 18. *Beit Alûm*, 7 miles northwest of Hebron. Josh. xv, 51; xxi, 15; I Chron. vi, 58.

Hor, Mount=Moserah (Deut. x, 6), 40, 72. *Jebel Moderah*, 1 day's march north of Kadesh, on the boundary line of Edom, Canaan, and the wilderness of Paran. A mountain standing alone. Num. xx, 22, 27; xxi, 4; xxxiii, 37, 41; Deut. xxxii, 50.

Horem, 23. *Kh. Hârah*, in Naphtali. Josh. xix, 38.

Hormah=Zephath (watchtower), has been identified by Professor Palmer with *Sebaita*, the town lying in the valley, and *El Meshrifeh*, the strongly fortified watch-tower crowning the hill above. The ruins are extensive, and command the pass to the hill country beyond. Robinson, however, places it in the pass *Nukb es Sufah*, just north of Jebel Maderah (Mount Hor). Num. xiv, 45; xxi, 3; Deut. i, 44; Josh. xii, 14; Judges i, 17; I Sam. xxx, 30; I Chron. iv, 30.

Hosah, 23. *Ezziyat el Foka*, south of Tyre. Josh. xix, 29.

Hukkok, 28. *Yakûk*, on border of Naphtali. Josh. xix, 34.

I

Ibleam, 28, 33. *Yebla*, in Issachar, or *Bir*, Bel'ameh, 1 mile south of Engannim in Manasseh. Josh. xvii, 11; Judges i, 27; II Kings ix, 27.

Idalah, 28. *El Huwarah*, 1 mile south of Bethlehem, in Zebulun. Josh. xix, 15.

Idumea, 53, 101, 107, 114, 116, 119, etc.

Ijon, 23. *El Khiam*, north of Banias, in the pass to Cœle Syria. I Kings xv, 20; II Kings xv, 29; II Chron. xvi, 4.

Iron, 23. *Yarum*, on the table-land under Jebal Jermuk. Josh. xix, 38.

Ir-Shemesh. See Beth-Shemesh. Josh. xix, 41.

Issachar, Tribe of, 26, 28, 31, 33, 81. Embraces the Plain of Esdraelon.

Iturea, 53. The present district of *Jedur* under Mount Hermon, but in scriptural times of changeable limits. Luke iii, 1.

J

Jabbok, River, 43, 44, 49, 50. *Wady Zerka*, the great road from the desert across Gilead to the Jordan. Gen. xxxii, 22; Num. xxi, 24; Deut. ii, 37; Josh. xii, 2; Judges xi, 13–22.

Jabesh-Gilead, 44. The name survives in *Wady el Yâbis*, and possibly the ruin *Ed Deir* marks the site. Judges xxi, 8; I Sam. xi, 1–10; xxxi, 11–13; II Sam. ii, 4; I Chron. x, 11.

Jabneel, 18. *Yebnah*, the Philistine city. Afterwards in the Maccabean period known as Jamnia. Josh. xv, 11; II Chron. xxvi, 6.

Jabneel, 28. *Yemma*, 7 miles south of Tiberias. Josh. xix, 33.

Jacob's Well, 53, 78. *Bir Y'akûb*, 1 mile west of Shechem, where the vale widens out into the plain of Moreh. The well is 70 feet deep, possibly deeper if the rubbish were cleaned out. Over it is a vaulted roof and in mediæval times there was an ancient church. John iv, 6.

Jahaz, 44. Not identified satisfactorily, but assuredly northeast of Heshbon and south of the wady of the same name. Num. xxi, 23; Deut. ii, 32.

Janoah, 23, 33. *Yânûh*, 7 miles east of Tyre. II Kings xv, 29.

Janum, 37. *Beni N'aim*, 3 miles east of Hebron. Josh. xv, 53.

Japhia, 28. *Yafa*, 1½ miles south of Nazareth. Josh. xix, 12.

Japho = Joppa. See Joppa. Josh. xix, 46.

Jattir, 37. *Kh. Attir*, 12 miles southwest of Hebron. Josh. xv, 48; I Sam. xxx, 27; I Chron. vi, 57.

Jazer, 44, 46. *Beit Zer'ah*, 3 miles north of Heshbon. Num. xxxii, 1; Josh. xiii, 25; II Sam. xxiv, 5; I Chron. xxvi, 31; Jer. xlviii, 32.

Jehosaphat, Valley of, 38. Valley between Jerusalem and the Mount of Olives. Joel iii, 2, 12.

Jehud, 18. *El Yehudiyeh*, 8 miles east of Joppa. Josh. xix, 45.

Jericho, 33, 37, 77. *Eriha*, the ancient town was just north at *'Ain es Sultan*, Herod's city further south. Num. xxii, 1; xxvi, 13; Josh. ii, 1, etc.

Jerusalem, 33, 37, 86, 88, 99½, 102, 121–124, 126½, 130, 133, 136, 139, 140, 141. *El Kuds*. Josh. x, 1–5; xii, 10; xv, 63; Judges i, 7, 8, 21; I Sam. xvii, 54; II Sam. v, 6-14; I Kings iii, 1, etc.

Jeshanah, 33. *'Ain Sinia*, 4 miles north of Bethel. II Chron. xiii, 19.

Jeshimon, 34, 35, 84. The "Solitude" or desert west of the Salt Sea. I Sam. xxiii, 19; xxvi, 3.

Jeshimon. A town and mountain, the latter the last projecting corner of Pisgah toward the west above *Beth-Jeshimoth*, a veritable "Solitude," the Iron Mountain of Josephus (Wars iv, 8, 2). The mountain from which the Talmud says the Galilean Sea could be seen. Num. xxi, 20; xxiii, 28.

Jeshua, 37. *Kh. S'aweh*, east of Beersheba. Neh. xi, 26.

Jezreel, 28, 33, 90½, 118. *Zer'in*, on the northwest where Gilboa breaks down into Esdraelon. Josh. xix, 18; I Sam. xxix, 11; II Sam. ii, 9; I Kings iv, 12; II Chron. xxii, 6; Hos. i, 4–11.

Jezreel, Valley of, 24, 25, 26, 28. *Nahr Jalûd*, running from Esdraelon to the Jordan Valley at Beth-Shan. Josh. xvii, 16; Judges vi, 33; Hos. i, 5.

Jogbehah, 44. *El Jubeihat*, the ruins between Amman and Es Salt. Num. xxxii, 35; Judges viii, 11.

Jokneam, of Carmel, 12, 14. *Tel Keimûn*, on south edge of Mount Carmel. Josh. xii, 22; xxi, 34.

Joktheel, 18. The ruin Kutlâneh, 4 miles east of Ekron. Josh. xv, 38.

Joppa, 18. *Yafa*, celebrated for its dangerous harbor (the only one south of Carmel) and its fruitful gardens, is one of the oldest cities in Palestine. It is the port of entry for goods destined for Jerusalem, and is connected with it now by a narrow-gage railroad. Josh. xix, 46; II Chron. ii, 16; Ezra iii, 7; Jonah i, 3; Acts ix, 36–43; x; xi, 13.

Jordan, River, 47–50. *Nahr esh Sherf'ah* "the descender." Gen. xiii, 10; xxii, 10; Num. xiii, 29; xxii, 1; Deut. ii, 29; Josh. iii, 1–17; iv, 1–23; II Sam. ii, 29; Matt. iii, 5; iv, 15; Mark i, 5; Luke iii, 3; John i, 28; iii, 26; x, 40.

Joseph's Tomb, 78. *Kubr Yusef*, just north of Jacob's Well, near Shechem. The building over the tomb was built by the British Consul at Damascus in 1868. Gen. l, 25; Ex. xiii, 19; Josh. xxiv, 32; Acts vii, 16.

Judah, Tribe of, 34–37, 80, 81.

Juttah, 37. *Yuttah*, 5 miles south of Hebron. Josh. xv, 55.

K

Kadesh = Kadesh-Barnea, 40, 72. *'Ain Kadîs*, in the Wilderness of Zin. An ancient sanctuary called also "En-Mishpat." Gen. xiv, 7; xvi, 14; Num. xiii, 26; xxi, 1; xxvii, 14; Deut. xxxii, 51; Judges xi, 16; Ezek. xlvii, 19.

Kanah, 23. *Kana*, 7 miles southeast of Tyre. Josh. xix, 28.

Kanah, Brook, 12, 14. *Wady Kânah*, the boundary between Ephraim and Manasseh. Josh. xvi, 8; xvii, 9.

Kedesh-Naphtali, 23, 48. *Kades*, city of refuge in Naphtali on plain of same name, west of and overlooking Lake Huleh. Josh. xii, 22; xix, 37; Judges iv; II Kings xv, 29; I Chron. vi, 76.

Keilah, 18, 37, 84. *Kh. Kila*, on the western slope of the Hebron Mountains, 6½ miles east of Beit-Jibrin. Josh. xv, 44; I Sam. xxiii; Neh. iii, 17, 18.

Kenath-Nobah, 42. *Kunawât*, in Bashan. Num. xxxii, 42; I Chron. ii, 23.

Kerioth-Hezron, 37. *Kh. el Kureitin*, in south of Judah, 4½ miles north of Arad. Josh. xv, 25.

Kerioth, 46. *Kiriathaim*, in Moab. Jer. xlviii, 24, 41.

Kibroth-Hattaavah (the graves of lust), 70. Messrs. Palmer and Drake found just above Wady Saal an elevated piece of ground covered with small stone inclosures which could have been nothing but graves. The Arabs call the place *Erweis el Ebeirig*, and their traditions declare them to be the relics of a large pilgrim caravan, who in remote ages pitched their tents on this spot on their way to Ain Hadherah, and who were afterwards lost in the Tîh and never heard of again.

Kidron, The Brook, 37, 38. *Wady en Nar*, running from Jerusalem to the Salt Sea. II Sam. xv, 23; Jer. xxxi, 40.

Kir, 46. *Kerak*, the fortified town of Moab, east of the south end of the Salt Sea. Isa. xv, 1; xvi, 7; Jer. xlviii, 31; II Kings iii, 25.

Kirjath-Arba. See Hebron, 37, 64.

Kirjath-Jearim, 77. *Kh. Erma*, 12 miles from Jerusalem and 4 miles from the hill overlooking Beth-Shemesh. It is on the border line between Judah and Benjamin. Josh. ix, 17; xv, 9; xviii, 14.

Kirjath-Sepher. See Debir.

Kishon River, 28. *Nahr el Mukutt'a*, which drains the whole Plain of Esdraelon. Judges iv, 7, 13, 21; I Kings xviii, 40; Ps. lxxxiii, 9.

L

Lachish, 18, 99. *Tel el Hesy*, located first by Lieut.-Colonel Conder, and excavated by Messrs. Petrie and Bliss, has proved to be this important Amorite city. The excavations have wonderfully confirmed all the Bible facts regarding its history. Josh. x, 3; xii, 11; II Kings xv, 19; xviii, 14; II Chron. xxv, 27; Isa. xxxvi, 2; Jer. xxxiv, 7; Micah i, 13.

Laish, 23, 48. *Tel el Kady*, 2 miles from Bâniâs at the source of the Jordan. Also called Dan. Judges xviii, 7–29; Isa. x, 30.

Laodicea, 144. One of the seven churches of Asia. Col. iv, 13; Rev. i, 11.

Lasharon, 28. *Sârôna*, 6½ miles west of the south end of the Sea of Galilee. Josh. xii, 18.

Lebonah, 33. *El Lubban*, between Shechem and Shiloh. Judges xxi, 19.

Libnah. *White*, not identified. Mentioned by Joshua after Makkedah and before Lachish; was a royal city; attacked by Sennacherib after the siege of Lachish. Lieut.-Colonel Conder locates it at a ruin near the foot of the hills, ten miles southeast of Lachish, called *El Benâwy*, which might be a possible corruption of the name. Josh. x, 29, 39; xii, 15; xv, 42; 2 Kings viii, 22; xix, 8; xxiii, 31; Isa. xxxvii, 8; Jer. lii, 1.

Lod, 18. *Ludd*, 11 miles southeast of Joppa. I Chron. viii, 12; Ezra ii, 33; Neh. vii, 37; xi, 35.

Luhith, The Ascent of, 44. *Tal'at el Heith*, the approach to Mount Nebo. Isa. xv, 5; Jer. xlviii, 5.

Luz. See Bethel. Gen. xxviii, 19; xxxv, 6; xlviii, 3.

Lydda-Lod, 18. Acts ix, 32, 35, 38.

Lystra, 142, 143. *Khatûm Serai*, in Asia Minor.

M

Macedonia, 142, 143. Country north of Greece. Acts xvi, 9; xix, 21; Rom. xv, 26; I Cor. xvi, 5; II Cor. i, 16; Philip iv, 15; Thess. i, 7; I Tim. i, 3.

Machpelah, Cave of, 64. The cave beneath the Haran at Hebron. Gen. xxiii, 9, 17, 19; xxv, 9; xlix, 30; l, 13.

Madmen, 46. *Umm Deineh*, 12 miles northeast of Dibon in Moab. Jer. xlviii, 2.

Madon, 28. *Kh. Madin*, west of the Sea of Galilee, near Hattin. Josh. xi, 1; xii, 19.

Magdala, 120. *Mejdel*, on the shore of the Sea of Galilee, a short distance north of Tiberias. Matt. xv, 39.

Makkedah, 18. Probably *El Mûghar*. Josh. x, 10; xii, 16.

Manahath, 37. *Mâlhah*, 3 miles southwest of Jerusalem. I Chron. viii, 6.

Manasseh, Tribe of, 11–14, 29–33, 41, 42, 74, 80, 81.

Madon, 37, 84. *Kh. M'ain*, 8 miles south of Hebron. The wilderness lies just east. Josh. xv, 55; I Sam. xxiii, 24; xxv, 2.

Marah (bitter), 68. Near Suez lies the oasis called by the Arabs *Ayûn Mûsa* (springs of Moses). Here seventeen pools, and about a dozen perennial springs, rise through the soil, some into walled wells, others into pools. The largest spring contains a deposit of bog iron, which renders it too bitter for use.

Mareshah, 18. *Mer'ash*, near Beit Jibrin. Josh. xv, 40; II Chron. xi, 8; Micah i, 15.

Medeba, 46. The present ruins of *Medeba*, in Moab. Num. xxi, 30; Josh. xiii, 9; I Chron. xix, 7; Isa. xv, 2.

Megiddo, 28, 33. *El Lejjun*, on the western edge of Esdraelon; Legio of the Romans. Josh. xii, 21; xvii, 11; Judges i, 27; I Kings iv, 12; II Kings ix, 27; I Chron. vii, 29.

Mekonah, 18. *El Mekenna*, a large mass of ruins, twelve miles from Beit Jibrin, 5½ miles south of Ekron. Neh. ix, 37.

Melita, 143. Island of *Malta*. Acts xxviii, 1.

Meribah. The rock smitten in Kadesh. Ex. xvii, 7; Num. xxii, 13; Deut. xxxiii, 8.

Merom, Waters of, 23, 48. *Lake Huleh*. Josh. xi, 7.

Michmash, 33, 37, 77. *Mŭkhmăs*, four miles southeast of Bethel. I Sam. xiii, 2–23; Ezra ii, 27; Neh. vii, 31; Isa. x, 28.

Migdal-el, 23. *Mujeidel*, ten miles east of Tyre. Josh. xix, 38.

Migdal-Gad, 18. *El Mejdel*, two miles east of Askelon. Josh. xv, 37.

Miletus, 143. Greek city in Asia Minor. Acts xx, 15; II Tim. iv, 20.

Millo, 88, 99½. A fortress in the city of David. II Sam. v, 9; I Kings ix, 15; II Kings xii, 20; I Chron. xi, 8; II Chron. xxxii, 5.

Misrephoth-Maim, 79. *Sarafend*, on the seacoast south of Sidon. Josh. xi, 8; xiii, 6.

Mizpah=Galeed (the heap of witness), 44. *Suf*, a fine group of dolmens near Jerash, north of the Jabbok in Gilead. Gen. xxxi, 49; Judges x, 17; xi, 11, 29, 34.

Mizpeh, 33, 37, 82½. Not fully identified. This Mizpeh is in Benjamin; Robinson places it at *Neby Samwil*, Stanley and Dr.

Bonar say *Scopus*. Conder has suggested that Nob and Mizpeh are the same place. Personally, I would place it at Neby Samwil and Nob at Scopus. Josh. xviii, 26; Judges xx, 1-3; xxi, 1; I Sam. vii, 5-6; x, 17; I Kings xv, 22; II Kings xxv, 23; II Chron. xvi, 6.

Modin, 108, 109. *Midieh*, thirteen miles west of Bethel.

Moladah=City of Salt, 35, 37. *Tel el Milh*, twelve miles east of Beersheba. Josh. xv, 26; I Chron. iv, 28; Neh. xi, 26.

Moreh, Hill of, 28. *Neby Dŭhy*, called also Little Hermon, east of the Plain of Esdraelon. Judges vii, 1.

Moriah, Mount. The Temple site, Jerusalem. II Chron. iii, 1.

Mozah, 33, 37. *Beit Mizzeh*, near Kŏlonia, five miles northwest of Jerusalem. Josh. xviii, 25.

Mysia, 142, 143. A province in Western Asia Minor. Acts xvi, 7.

N

Naamah, 18. *Na'aneh*, six miles south of Lydda. Josh. xv, 41.

Naarath, 37. *Naarath* on the Jordan, five miles north of Jericho. Josh. xvi, 7; I Chron. vii, 28.

Nahaliel, 48. The *Wady Zerka M'ain* in Moab. Num. xxi, 19.

Nain, 53, 118. *Nein*, three miles west of Endor.

Naphtali, Tribe of, 19, 28, 81.

Nazareth, 53, 117, 118. *En Nazirah* in Lower Galilee. Matt. ii, 23; iv, 13; xxi, 11; Mark i, 9; Luke i, 26; ii, 4, 39, 51; iv, 16-34; xviii, 37; John i, 45.

Nebo, 44, 46, 52. *Jebel Neba* in Moab. Deut. xxxii, 49; xxxiv, 1.

Negeb or South Country, 40, 63, 72.

Neiel, 28. *Yanin*, nine miles east of Accho. Josh. xix, 27.

Netophah, 37. *Umm Toba*, between Jerusalem and Bethlehem. Ezra ii, 22; Neh. vii, 26.

Nezib, 18. *Beit Nŭsîb*, eight miles northwest of Hebron.

Nimrim, Waters of. *Wady Nimrin* in Moab, near Kerak.

Nineveh, 57½. Gen. x, 11; II Kings xix, 36; Jonah i, 2; iii, 2.

No=No-Anon=Thebes in Egypt.

Nob, 82½. Perhaps *Scopus*, the city of priests within sight of Jerusalem. I Sam. xxi, 1; xxii, 9; Neh. xi, 32; Isa. x, 32.

Noph=Memphis in Egypt. Isa. xix, 13; Jer. ii, 16; xliv, 1; Ezek. xxx, 13.

O

Olives, Mount of, or Olivet, 38. *Jebel et Tôr*. II Sam. xv, 30; Ezek. xi, 23; Zech. xiv, 4; Matt. xxi, 1; xxvi, 30: Mark xi, 1; xiii, 3; Luke xix, 29; John viii, 1; Acts i, 12.

On, 66. *Heliopolis*, the sacred city of Egypt, ten miles northeast of Cairo. Gen. xli, 45; xlvi, 20.

Ono, 18. *Kefr 'Ana*, in the Plain of Sharon, five miles north of Lydda. I Chron. viii, 12; Ezra ii, 33; Neh. vi, 2; xi, 35.

Ophel, 38. The southern part of the Temple hill in Jerusalem. II Chron. xxvii, 3; xxxiii, 14; Neh. iii, 26; xi, 21.

Ophrah, 33, 37. *Et Taiyibeh*, five miles east of Bethel. Josh. xviii, 23; I Sam. xiii, 17.

Ophrah, 14, 33. Probably *Fer'ata*, six miles southwest of Shechem. Judges vi, 11; viii, 27; ix, 5.

P

Padan-Aram, 60. Gen. xxv, 20; xxxii, 18; xlvi, 15.

Pamphylia, 142. District of Asia Minor. Acts ii, 10; xiii, 13; xxvii, 5.

Paphos, 142. *Bafo*, at southwest end of Cyprus.

Paran, 63. The desert *et Tîh*. Gen. xiv, 6; xxi, 21; Num. x, 12; xiii, 3; Deut. i, 1.

Patmos, 144. In the Ægean Sea. Rev. i, 9.

Penuel or Peniel (face of God) cannot have been far from Succoth. Conder suggests the summit of the hill *Jebel Osh'a*, for Jacob passed over the ridge as the sun arose. A Wady *Fânah* flows from it to the Jabbok, which would be good Arabic for the Hebrew word Penuel. Gen. xxxii, 30–31; Judges viii, 8; I Kings xii, 25.

Peor=Beth-Peor, 46. *'Ain Minyeh*, overlooking the Salt Sea and the Jeshimon. Num. xxiii, 28; xxxi, 16.

Perga, 142. *Eski-Kalesi* in Pamphylia. Acts xiii, 13; xiv, 25.

Pergamos, 144. *Bergama* in Western Asia Minor. Rev. i, 11; ii, 12.

Pharpar, River, 90½, 92. *Nahr el Awaj*, just south of Damascus. II Kings v, 12.

Philadelphia, 144. *Alla Shehr* in Lydia. Rev. i, 11; iii, 7.

Philippi, 142, 143. City of Macedonia. Acts xvi, 12; xx, 6; I Thess. ii, 2.

Philistia, 17, 18, 74, 81½, 85. Southern section of the Maritime Plain.

Phrygia, 142, 143. District in the center of Asia Minor. Acts ii, 10; xvi, 6; xviii, 23.

Pi-hahi-roth, 68. On Lake Timsah in Egypt. Ex. xiv, 2–9; Num. xxxiii, 7.

Pirathon, 14. *Fer'ôn*, fifteen miles west of Shechem. Judges xii, 15.

Pisidia, 142. In Asia Minor. Acts xiii, 14.

Pisgah, Mount, 44, 46. *Ras Siaghah* in Moab, the western projection of Mount Nebo. Num. xxi, 20; xxiii, 14; Deut. iii, 17; xxxiv, 1.

Pithom, 58. *Tel Maskhutah*, on the Wady Tumilat in Egypt. Ex. i, 11.

Ptolemais=Accho. *Akka.*

R

Rabbah, 44. *Ammân*, later called Philadelphia, in the highlands of Gilead.

Rabbith, 33. *Râba*, seven miles southeast of En-Gannim.

Rakkath, 28. *Tûbarîya*, on the Sea of Galilee, where afterwards Tiberias was built. Josh. xix, 35.

Rakkon, 14. *Tel er Rakkeit* on the coast, six miles north of Jaffa. Josh. xix, 46.

Ramah, of Benjamin, 33½, 37, 82½, 84. *Er Ram*, five miles north of Jerusalem. Josh. xviii, 25; Judges iv, 5; Ezra ii, 26; Neh. vii. 30; Isa. x, 29.

Ramah, 23. *Râmia* in Upper Galilee, near Ras en Nakurah. Josh. xix, 29.

Ramah, 23. *Er Rámeh*, at the base of the pits of Upper Galilee, on the plain of the same name. Josh. xix, 36.

Ramath-Mizpeh, 44. *Er Rimthe*, on the northern limits of Gad, about 25 miles from the Jordan. Josh. xiii, 26.

Ramoth, 14, 33. *Er Râmeh*, on the edge of Esdraelon, 5½ miles from Samaria. I Chron. vi, 73.

Ramoth in Gilead, 44, 90½. *Reimûn*, about half way between Suf and the river Jabbok. Deut. iv, 43; Josh. xx, 8; I Kings iv, 13; II Kings viii, 28; I Chron. vi, 80; II Chron. xviii, 28.

Rehoboth (room), 63, 40. *Er Ruheibeh*, a well of great antiquity, dug by Isaac, about twenty miles south of Beersheba.

Rephaim, The Valley of. *El Bûkei'a*, between Jerusalem and Bethlehem. Josh. xv, 8; xviii, 16; II Sam. v, 18; xxiii, 13; I Chron. xi, 15; Isa. xvii, 5,

Rephidim, 69, 69½. *Wady Teirân*, in the district of Mount Sinai. Num. xxxiii, 14.

Reuben, Tribe of, 45, 46, 51, 52, 74, 81.

Rhegium, 143. *Reggio* in Southern Italy. Acts xxviii, 13.

Rhodes, 143. Island off the coast of Asia Minor. Acts xxi, 1.

Rimmon, 28. *Rummâneh*, ten miles northeast of Beersheba. Josh. xv, 32; xix, 7; I Chron. iv, 32.

Rimmon, The Rock, 33, 37, 77. *Rummon*, a ruin, six miles east of Bethel, just west of Wady el Asa. Judges xx, 45, 47; xxi, 13.

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S

Salamis, 142, 143. A town on the east coast of Cyprus. Acts xiii, 5.

Salcah, 42. *Salkhad.* The principal town of the eastern Hauran. Deut. iii, 10; Josh. xii, 5; I Chron. v, 11.

Salem=Jerusalem, 61, 62. Gen. xiv, 18; Ps. lxxvi, 2.

Salt, City of, 35, 36, 37. *Tel el Milh* (salt mound), east of Beersheba. Josh. xv, 62.

Salt Sea, 34-37, 51, 52. *Bahr Lût* (Sea of Lot), now called the Dead Sea, 53 miles long by 8½ broad, 1292 feet below the sea level. Gen. xiv, 3; Num. xxxiv, 3; Deut. iii, 17; Josh. iii, 16; xviii, 19.

Samaria, 33, 90. *Sebŭstiyeh*, originally the Hill of Shemer. I Kings xvi, 24; xx; II Kings vi, 19–24; vii, 1; xvii, 5–6; Isa. x, 10; Luke xvii, 11; John iv, 4–9; Acts viii, 1–14.

Samos, 143. Island in the Ægean Sea. Acts xx, 15.

Samothracia, 142. An island on the coast of Thrace. Acts xvi, 11.

Sardis, 144. *Sart-Kalessi*, one of the seven churches of Asia. Rev. i, 11; iii, 1–4.

Sarepta, 53. *Surafend*, just south of Sidon. Luke iv, 26.

Sechu, 33, 37, 84. *Kh. Shuweikeh*, 1½ miles south of Beeroth. Some have regarded the name as signifying a district rather than a place. I Sam. xix, 22.

Seir, Mount, 72. The mountainous range of Edom. Gen. xiv, 6; xxxii, 3; Num. xxiv, 18; Deut. ii, 1–29; Josh. xi, 17; I Chron. iv, 42; II Chron. xx, 10–23.

Sela, 89, 91, 93. *Petra.* II Kings xiv, 7; Isa. xvi, 1; Obad. 3.

Sela-hammahlekoth, 37, 84. The cliffs of *Wady Malaky*, in the Judean wilderness east of Maon. I Sam. xxiii, 28.

Seleucia, 142. *Es Suweidiyeh*, the port of Syrian Antioch. Acts xiii, 4.

Seneh, The Rock, 77. On *Wady Suweinît.* I Sam. xiv, 4.

Senir, 23, 48. Mount Hermon. I Chron. v, 23; Ezek. xxvii, 5.

Sepharraim, 60. *Abu Habba.* II Kings xvii, 24; xviii, 34; Isa. xxxvi, 19; xxxvii, 13.

Shalem, 33. *Salim*, 4 miles east of Shechem. Gen. xxiii, 18; Judges iv, 14.

Shamir, 18. *Somerah*, near Debir, southwest of Hebron. Judges xv, 48.

Sharon, The Plain of, 11–14. I Chron. xxvii, 29; Cant. ii, 1; Isa. xxxiii, 9; xxxv, 2; lxv, 10.

Sharuhen, 18. *Tel es Sheriah*, in Wady Sheriah, between Beersheba and Gaza.

Sheba, 40. *Tel es Seb'a*, 2½ miles east of Beersheba. Josh. xix, 2.

Shechem, 33, 78. *Nablûs.* Gen. xii, 6; xxxiii, 18; xxxvii, 12–14; Josh. xvii, 7; xx, 7; xxiv, 1, 25, 32; Judges viii, 31; I Kings xii, 25; I Chron. vi, 67; II Chron. x, 1; Jer. xli, 5.

Shephelah, The, 15, 16. The low hills of Judah. Deut. i, 7; Josh. ix, 1; xi, 2; xii, 8; Judges i, 9; I Kings x, 27; I Chron. xxvii, 28; Jer. vii, 26; Obad. 19; Zech. vii, 7.

Shepherds' Field, 115. Below Bethlehem. Luke ii.

Shihon, 28. *Ayûn es Sh 'ain*, 3 miles northwest of Mount Tabor. Josh. xix, 19.

Shihor-Libnath (glass river). *Wady Belus*, near Accho. Josh. xix, 26.

Shiloah, The Waters of. Siloam. II Chron. xxxii; Isa. viii, 6.

Shiloh, 33, 78, 82½. *Seilûn*, east of and secluded from the highroad between Bethel and Shechem, 9½ miles from Bethel. Josh. xviii, 1–10; Judges xviii, 31; xxi, 12–21; I Sam. i, 3, 9, 24; I Kings ii, 27; Jer. vii, 12; xli, 5.

Shimron, 28. *Semûnieh*, 5 miles west of Nazareth. Josh. xi, 1; xix, 15.

Shittim (valley of acacias), 76. *Ghor es Seisabân*, in Gilead, opposite Jericho. Num. xxv, 1; Josh. ii, 1; iii, 1; Micah vi, 5; Joel iii, 18.

Shunen, 90½, 118. *Solam*, 3½ miles north of Jezreel. Josh. xix, 18; I Sam. xxviii, 4; I Kings i, 3; ii, 17; II Kings iv, 8–36.

Shur, The Desert of, 40. Between Egypt and Philistia. Gen. xvi, 7; xx, 1; xxv, 18; Ex. xv, 22; I Sam. xv, 7; xxvii, 8.

Siddim, Vale of, 62. The Jordan Valley at the north end of the Salt Sea. Gen. xiv, 3, 8, 10.

Sidon, or Zidon, 10, 20, 53, 145 *Saida*, a coast town between Tyre and Beirut. Gen. x, 15, 19; Matt. xi, 21; xv, 22; Mark iii, 8; vii, 24; Luke iv, 26; x, 13; Acts xii, 20.

Siloah, or Siloam, 88, 99½, 102, 121, 140. *Birket Silwan*, in the Wady en Nar, just below Jerusalem. Neh. iii, 15; Isa. viii, 6; John ix, 7, 11.

Sin, Wilderness of, 69. Between Elim and Rephidim on the shore of the Red Sea. *El Marka.* Num. xxxiii, 11–14; Ex. xvi, 1; xvii, 1.

Sinai, Mount, 4, 70, 71, 72. *Jebel Mûsa.* Ex. xvi, 1; xix, 1–23; xxiv, 16; xxxiv; etc.

Sion. Zion=Jerusalem.

Sitnah, 40. Some 15 miles southwest of Beersheba, on the sloping sides of Wady el Bîr, are numerous ruins and wells. Opening out of this wady is a small valley now called *Bahr-bel-mi* (the

waterless sea), which Professor Palmer identified as the well Sitnah (enmity). Gen. xxvi, 21.

Smyrna, 144. On the west coast of Asia Minor. Rev. i, 11; ii, 8.

Socoh in the mountains, 37. *Kh. Shuweikeh*, 10 miles southwest of Hebron. Josh. xv, 48.

Socoh in the valley, 37, 84. *Kh. Shuweikeh*, 2 miles northwest of Adullam, in the Shephelah, on the brink of the Valley of Elah. Josh. xv, 35.

Sorek, Valley of, 16, 18. *Wady Sŭrâr.* Judges xvi, 4.

Succoth, 44. *Tel Dar'ala*, east of the Jordan, on the foothills just north of the Jabbok. It is so located on the testimony of the Talmud that its later name was Terala. Gen. xxxiii, 17; Josh. xiii, 27; Judges viii, 5; I Kings vii, 46; II Chron. iv, 17.

Succoth, 68. An eastern district of lower Egypt, known to the ancient Egyptians as Thuku. Ex. xii, 37; xiii, 20; Num. xxxiii, 5.

Sychar, 53, 78. *Askar*, on the east slope of Mount Ebal, one mile from Jacob's Well. John iv, 5.

Syracuse, 143. On the eastern shore of Sicily. Acts xxviii, 12.

Syria, 145.

T

Taanach, 28, 33, *T'annuk*, on the southern edge of Esdraelon, 4 miles from Lejjun. John xii, 21; xvii, 11; Judges i, 27; I Kings iv, 12; I Chron. vii, 29.

Taanath-Shiloh, 33. *T'ana*, on the boundary of Ephraim, east of Shechem. Josh. xvi, 6.

Tabor, Mount, 28, 118. *Jebel et Tôr*, defines the eastern edge of Esdraelon. Josh. xix, 22; Judges iv, 6; viii, 18; Jer. xlvi, 18; Hos. v, 1.

Tadmor, 87. Palmyra in the desert. I Kings ix, 18; II Chron. viii, 4.

Tahpanhes, 66, 68. *Tel Defenneh*, in the Delta of Egypt. Jer. xliii, 7-9; xliv, 1; xlvi, 14; Ezek. xxx, 18.

Tahtim-Hodski, 145. Should be translated Kadesh of the Hittites. *Kades*, the ruin near Tel Neby Mendeh. II Sam. xxiv, 6.

Tanis-Zoan, 66, 68. *San*, in Egypt.

Tappuah. See En-Tappuah.

Tarsus, 142, 143. Chief city of Cilicia. Acts ix, 11, 30; xi, 25; xxi, 39; xxii, 3.

Tekoa, 35, 37. *Kh. Tekû'a*, 5 miles south of Bethlehem. I Sam. xiv, 2; I Chron. ii, 24; II Chron. xi, 6; Neh. iii, 5, 27; Jer. vi, 1; Amos i, 1.

Tekoa, The Wilderness. The solitude between the village and the Salt Sea. II Chron. xx, 20.

Thebez, 33. *Tŭbâs*, northeast of Shechem. Judges ix, 50; II Sam. xi, 21.

Thessalonica, 142, 143. *Salonika* in Macedonia. Acts xvii, 1, 11, 13; xxvii, 2; Phil. iv, 16; II Tim. iv, 10.

Thyatira, 144. *Akhissar*, in western Asia Minor. Rev. i, 11; ii, 18, 24.

Tiberias, Sea of, 120. *Bahr Tûbarîya*, called also Sea of Chinnereth, Sea of Gennesaret, Sea of Galilee. John vi, 1, 25; xxi, 1.

Timnah, 18. *Tibnah*, on the south side of the Valley of Sorek, west of Beth-Shemesh. Josh. xv, 10.

Tinnah, 37. *Tibna*, 9 miles west of Bethlehem in the mountains. Gen. xxxviii, 12–14; Josh. xv, 57.

Timnath-Serah or Timnath-Heres, 14, 33. *Kefr Haris*, the burial-place of Joshua, 9 miles south of Shechem. Josh. xix, 50; xxiv, 30; Judges ii, 9.

Tipsah, 14, 33. *Kh. Tafsah*, 6 miles southwest of Shechem. II Kings xv, 16.

Tirzah, 33, 90. *Teîasir*, 12 miles east of Samaria. Josh. xii, 24; I Kings xiv, 17; xv, 21; xvi; II Kings xv, 14; Cant. vi, 4.

Tob, The Land of, 44. The name still lingers in *Taiyibeh*, 12 miles southeast of the Sea of Galilee in Gilead. Judges xi, 3.

Trachonitis (rugged), 53, 119. *El Lejah*, the Argob of the Old Testament. Luke iii, 1.

Troas, 142. *Eski Stambul*, in the Ægean Sea. Acts xvi, 8; xx, 5; II Cor. ii, 12; II Tim. iv, 13.

Trogyllium, 142. A port near Ephesus. Acts xx, 15.

Tyre, 23. *Es Sur*. Josh. xix, 29; II Sam. v, 11; xxiv, 7; I Kings v, 1; xvii, 11; Matt. xi, 21; Mark iii, 8; vii, 24; Acts xxi, 3.

U

Ummah, 23. *Alma esh Sk'aub*, in Asher, north of Achzib. Josh. xix, 30.

Ur, the Uru (city) of the cuneiform texts, 58½, 60, is now represented by the mounds of *Mugheir* or *Mugayyar* on the western bank of the Euphrates, near where was Eridu. Gen. xi, 28, 31; xv, 7.

Z

Zanoah, 18, 37. *Kh. Zanû'a*, a city of Judah, 2½ miles south from Beth-Shemesh. Josh. xv, 34; Neh. iii, 13; xi, 30.

Zared (willows), The Valley of, 46. *Wady el Hesi* or *Wady Safsaf*, in Moab. Num. xxi, 12; Deut. ii, 13.

Zarephath, 90½. *Sarafend*, on the coast just south of Sidon. Its original name was Misrephoth-Maim and its New Testament name Sarepta. I Kings xvii, 9; Obad. 20.

Zaretan, 28, 33, 76. A town south of Beth-Shan, probably *Ain es Zahrah*. It gave its name to the whole district stretching from Beth-Shan to Abel-Meholah. Josh. iii, 16; I Kings iv, 12; vii, 46.

Zareth-Shahar, 46. *Zara*, on the Salt Sea just south of the Wady Zerka M'ain. Josh. xiii, 19.

Zebulun, 23. *Neby Sebelân*, a strong city of Galilee. Josh. xix, 27.

Zebulun, Tribe of, 19–28, 81.

Zemaraim, 33, 37. *Es Sûmrah*, a large ruin in Benjamin a short distance north of Jericho. Josh. xviii, 22.

Zephathah, The Valley of, 16, 84. *Wady Safieh*, in the Shephelah. II Chron. xiv, 10.

Ziddim, 28. The Jerusalem Talmud identifies this with the village of *Hattin* west of the Sea of Galilee. Josh. xix, 35.

Zidon. See Sidon.

Ziklag. Not identified. *Asluj*, south of Beersheba and 7 miles east of Bered, is the most probable site. Josh. xv, 31; xix, 5; I Sam. xxx, 1; II Sam. i, 1; iv, 10; I Chron. iv, 30.

Zin, Wilderness of, 40, 72. Between Kadesh-Barnea and the Arabah. Num. xiii, 21; xx, 1; xxvii, 14; xxxiv, 3; Deut. xxxii, 51.

Zion and Mount Zion, used synonymously with Jerusalem.

Zior, 37. *Si'afr*, 4½ miles north of Hebron. Josh. xv, 54.

Ziph, 37, 84. *Tel Zif*, 4 miles south of Hebron, Josh. xv, 55; I Sam. xxiii, 14, 24; xxvi, 2; II Chron. xi, 8.

Ziph, Wilderness of, 37, 84. The desert country east of Tel Zif. I Sam. xxiii, 14.

Ziz, The Ascent of, 37. *Wady Hŭsâsah*, the pass of 'Ain Jidy (Engedi). II Chron. xx, 16.

Zoan, 66, 68. *San*, in lower Egypt. Num. xiii, 22; Ps. lxxviii, 12; Isa. xix, 11; xxx, 4; Ezek. xxx, 14.

Zoar, 62. *Tel esh Shaghûr*, on the south side of Wady Hesbân, at the foot of the hills. Gen. xiii, 10; xiv, 2, 8; xix, 22; Deut. xxxiv, 3.

Zoheleth, 88. The cliff opposite the spring En-Rogel in the Kidron Valley. I Kings i, 9.

Zorah, 16, 18, 37. *Sûr'ah*, in the Valley of Sorek, opposite Beth-Shemesh. Josh. xix, 41; Judges xiii, 2; xvi, 31; xviii, 11; II Chron. xi, 10.

ENGLISH EQUIVALENTS OF ARABIC TERMS.[1]

Abu = Father
Ibn (*pl.* Beni) = Son
Umm = Mother
} as geographical names signify producing
Ain (*pl.* Ayûn) = Spring
Arâk = Cliff
Bab = Gate
Barheirah = Lake
Bahr = Sea
Ballût = Oak
Bassah = Marsh
Beit = House
Bîr (*pl.* Biâr) = Well
Birket = Artificial Pool
Buka' = Valley
Burj = Tower
Deir = Convent
Derb = Road
Dhahret = Ridge
Haram = Sacred Inclosure
Haud = Reservoir
Hosn = Fortress
Jebel (*pl.* Jebâl) = Mountain
Jisr = Bridge
Kanân = Ridge
Kefr = Village
Khan = Inn
Khŭrbeh or Khŭrbet (*pl.* Khurâb) abb. Kh. = Ruin
Kŭbr = Tomb
Kŭl'at = Castle
Kurm = Vineyard
Kurn = Horn or Peak
Kusr = Tower
Makhadeh, abb. Makt. = Ford
Mar = Christian Saint
Mejdel = Watchtower
Merj = Meadow, Plain
Mŭghârah = Cave
Mukhnah = Plain
Nahr = River
Nukb = Pass
Neby = Moslem Prophet
Ras = Head, Top
Sahel = Plain
Seil = Stream
Sheikh = Chief
Sîr = Sheepfold
Tal'at = Mountain Path
Tel or Tell = Mound of Ruins
Tôr = Isolated Mountain
Wady = Watercourse, dry in summer
Wely = Tomb of a Moslem Saint

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[1] These terms are taken from the survey maps of the Palestine Exploration Fund.

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